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ABSTRACT

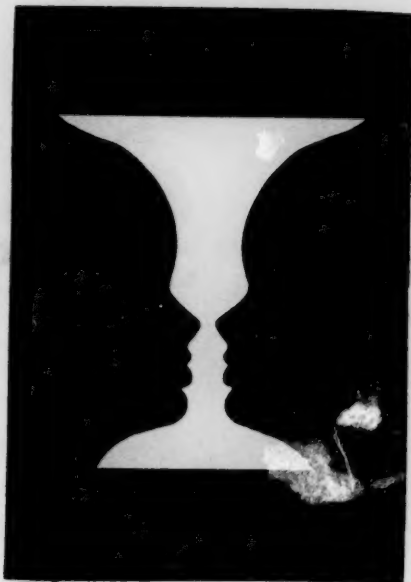
This guide provides California's adult educators and employers with useful cross-cultural communication training techniques. These strategies are intended for application in both adult education and employment contexts to enhance the overall quality of communication between individuals of differing cultural backgrounds. The first two sections present in written form training materials that have been used in training sessions for employers and educators. The first section contains material to be covered in introductory workshops. An outline of content and timing is provided. Topics include dynamics of cross-cultural interaction, culturally influenced values and attitudes, English for intercultural communication, and culture conflicts in case studies. The second section presents materials for those interested in conducting cross-cultural communication training sessions in their specific school or work contexts. Topics include design of a cultural awareness workshop, needs assessment, needs assessment techniques, setting objectives and choosing content, selection of training methods and techniques, aspects of designing and conducting a workshop, and workshop evaluation. A list of 62 references is provided. The final section offers a comprehensive 43-page listing of print resources, other media resources, and resource persons.

(YLB)

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CE 057 595

CALIFORNIA CULTURAL AWARENESS RESOURCE GUIDE

for
Adult Educators
and
Employers

OUTREACH and TECHNICAL ASSISTANCE NETWORK

Compiled by

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Spring 1984

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Introduction

This Guide is the product of efforts on the part of the Cultural Awareness Training Project staff, consultants, and advisory committee to provide California's adult educators and employers with some useful cross-cultural communication training strategies. It is our intention that these strategies can be applied in both adult education and employment contexts to enhance the overall quality of communication between individuals of differing cultural backgrounds.

The First Two Sections--General Cross-Cultural Communication Strategies

The first two sections of the Guide present in written form two types of training materials which the Cultural Awareness Training Project developed and used in training sessions for employers and educators at several sites in California.

The first section, "*Introduction to Cross-Cultural Communication*," presents what can be covered in introductory workshops. The second section, "*Training for Cross-Cultural Communication Trainers*," presents materials that may be covered in training sessions for those with an interest in conducting cross-cultural communication training sessions in their own specific school or work contexts.

Both sections present strategies, concepts, and methods which are intentionally *general*, and may thus be applied (with some modification) to diverse cross-cultural communication contexts.

The Reference Section

The final section of the Guide offers a comprehensive listing of print resources, other media resources, and people resources for educators or employers who may wish to look into the field of cross-cultural communication in somewhat more depth than this Guide provides.

A Final Word--Explanations and Acknowledgements

The project staff wishes to acknowledge the efforts of all contributors to the Guide, and to take responsibility for any editorial changes in contributions which may have unintentionally diverted the writers' original intentions. No section of the guide went without some changes, for editing was necessary to insure a degree of uniformity of style and focus.

Thanks are also due to the following organizations which served as sources of consultants or other resources to the project:

Intercultural Network, Inc.
Intercultural Relations Institute

And thanks are due to Dr. Richard Stiles, Robert Ehlers, and Dr. Carlos Gonzales, of the project's funding source, the Adult Education Field Services Section, California State Department of Education. Their flexibility, understanding, and trust contributed to the effective implementation of the project's goals.

A final word of thanks is due to the project secretary, Helena Hsiung, who tirelessly typed and retyped revisions, and revisions of revisions. Her contribution to the project has been substantial.

General Cross-Cultural Training Materials

Introduction to Cross Cultural Communication

Deena Levine
Intercultural Relations Institute

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IRI is a consulting group with a variety of Intercultural resources and services. It is dedicated to promoting an appreciation and understanding of cultural diversity and to enhancing skills for effective interaction between persons of different cultures.

Its activities include:

- Programs for Refugees and Immigrants in Industry
- Programs for Supervisors of Limited English-Speaking Employees
- Annual Summer Workshops
- Services for Business Ventures Between East Asia and the U.S.
- Special Management Seminars

OUTLINE TO CROSS-CULTURAL AWARENESS WORKSHOPS

Content and Timing

- I. Introductions
 - A) introduction of workshop leader and cultural specific consultants
 - B) introduction of participants
 - 1) names, company, school or institution, and make-up of ethnic population in institution
- II. Brief summary of needs assessments collected by Project
 - A) ethnic groups listed
 - B) problem areas for employers/educators
 - C) problems of minority/ethnic workers and students
- III. Introduction of content of workshop
 - A) workshop structure and objective
 - B) pass/out handouts and point out contents
 - C) introduce cross-cultural communication (see explanation on pp.

ALLOW APPROXIMATELY 20-30 MINUTES FOR I, II, & III
- IV. Introductory activity
 - A) pass out instructions to simulation
 - B) activity (see pp.
 - C) follow-up to activity

ALLOW APPROXIMATELY 20-30 MINUTES FOR ACTIVITY
- V. Introduction of videotape entitled: Take Two: English for Intercultural Communication (see pp.
 - A) show "Take One" (Interactional Space Scene)
 - B) analysis of miscommunication
 - C) show "Take Two"
 - D) discuss skills needed for effective communication
 - E) show Interactive Listening Scene
 - F) tie in to simulation

ALLOW APPROXIMATELY 30 MINUTES FOR VIDEOTAPE AND ANALYSIS

BREAK: 15 minutes

VI. Introduction of culturally-influenced values and attitudes (see pp.

A) give instructions to Cross-Cultural Analysis exercise (see pp.

B) activity (see pp.

C) follow-up and summary (see pp.

ALLOW APPROXIMATELY 1 HOUR FOR THE INTRODUCTION,
EXERCISE AND FOLLOW-UP

VII. Wrap-up - (5 - 10 minutes)

A) tie together activities and discussion from morning sessions

B) mention structure of afternoon activities

LUNCH: 1 hour

VIII. Cultural specific presentations

TWO HOURS WERE ALLOTTED TO THE PRESENTERS

IX. Summary

A) further questions about specific cultural groups

B) discussion of participants' problems related to cross-cultural relations in their institutions

C) group discussion and problem-solving of conflicts brought up in B)

D) brief summary of activities, content and objectives of day
participants fill out evaluations

ALLOW APPROXIMATELY 45 MINUTES TO AN HOUR FOR THE SUMMARY

A NOTE ABOUT TIMING:

Always count on less time than you actually have. Workshops rarely begin on time (they may start up to 20 minutes late) and participants may not be able to return from lunch in one hour. Plan workshops so that one activity or one mini-lecture can be omitted if necessary. At the same time, have one or two extra activities prepared in case any of the planned exercises do not go over well or take less time than expected. Be prepared to adjust your workshop plan to meet the needs and moods of the participants.

Supplementary Workshop Activities: Cultural Conflicts (pp.

Endnotes (pp.

INTRODUCTION TO CROSS-CULTURAL COMMUNICATION

Background

The interdisciplinary field of cross-cultural communication (also called intercultural communication), which combines aspects of anthropology, linguistics, communication, psychology and sociology, is of relatively recent origin. In the late 1950's, United States naval personnel designed cross-cultural training programs to prepare servicemen for work overseas. In the early 1960's, academicians and cross-cultural trainers began to formulate a framework for cross-cultural understanding, drawing their points of reference from the fields listed above. Most of the work done in the 1960's focused on practical matters. Trainers helped Americans adapt to foreign cultures (e.g., in the Peace Corps), helped foreign students acculturate to life in the United States, and trained Americans to deal with domestic inter-ethnic problems. Since the early 1970's, professionals in cross-cultural training have concentrated on preparing foreign and American business personnel for cross-cultural interaction overseas and in the United States. In addition, many colleges and universities now offer majors, minors and individual courses in cross-cultural or intercultural education. Social service agencies sponsoring resettlement programs for immigrants and refugees often include workshops in cross-cultural communication as part of their staff development curricula. Government agencies, teacher-training programs and education divisions in industry are sponsoring an increasing number of cross-cultural training programs for employees. In a short period of time, the value of cross-cultural communication training has been recognized in a variety of social and professional settings.¹

Definition

Cross-cultural communication takes place between people from different cultures. This explanation does not suggest the complexities of a cross-cultural encounter which, more often than not, is characterized by different values, beliefs, perceptions and styles of speaking. Cross-cultural communication as a discipline studies the substance and the quality of the contact between two people from culturally distinct backgrounds. Assumptions, intended meaning, body language, thought patterns and language style constitute a large part of such study.²

An Analogy

In her module series entitled "Orientation to Intercultural Communication", Professor Sharon Ruhly develops an analogy which describes the nature of culture as it relates to communication:

Culture has been likened to an iceberg, nine-tenths of which lies beneath the surface. This hidden area underlies our behaviors, influences our perceptions and is out of our immediate frame of reference until we plunge beneath the surface--or perhaps like the Titanic, encounter it unexpectedly.³

In envisioning the iceberg, the tip could be analogized to what is immediately noticeable when people meet others from foreign cultures. They are first struck by the different clothes, food, language and customs observed. However, cross-cultural encounters are not shaped by these facets of culture alone. The continuation of the analogy suggests that the hidden portion of the iceberg represents that which is not visible or even understood in cross-cultural communication: perceptions, assumptions, communication styles, values and beliefs. "The Titanic was, after all, sunk by the portion of the iceberg that was not seen."⁴ The hidden areas of culture, those that are out of people's immediate awareness, are most heavily laden with emotion. Generally, people are more attached to the areas that are out of reach.

Cross-Cultural Training

Cross-cultural training brings into awareness many subtle aspects of culture and communication that determine the dynamics of relationships between people from different cultures. Its functions are to raise awareness of the complexities of cross-cultural interaction and to teach skills for effective cross-cultural communication. Training may be designed for employers, students, businesspeople, supervisors and managers in industry, social workers, counselors and virtually anyone who has contact with members of other cultures.

Cross-cultural training, which developed out of immediate need and practical experience, is largely experiential in nature. Trainees participate in simulations, role-plays, value clarification exercises and activities calling for resolution of cultural conflicts. This portion of the resource manual includes activities and exercises that exemplify a few of the training methodologies used with educators and employers who participated in the Cross-Cultural Awareness Training Workshops. This material may be used in its present form or adapted to meet the needs of trainees in other professions.

INTRODUCTORY ACTIVITY - A SIMULATION⁵

A simulation can be a valuable learning tool in cross-cultural training because it provides a structure in which workshop participants interact in and react to their own involvement in cross-cultural relationships. Simulations in cross-cultural training offer workshop participants the opportunity to observe and experience some of the dynamics of cross-cultural interaction even if people from different cultures are not present. More important than the activity itself is the discussion and summary that follow the exercise.

In designing a workshop, the leader or facilitator should decide how and when activities will optimally introduce or reinforce knowledge. The following simulation may be used as an introductory activity, or it can be used at later stages in a workshop. As a summary activity it can solidify participants' understanding and awareness of aspects of cross-cultural communication. Without explaining the purpose of this simulation, which is to demonstrate verbal and nonverbal communication styles across cultures, the workshop leader tells the participants that they will have the opportunity to become acquainted with one another.

Procedure:

- 1) Divide the large group into two smaller groups, A and B. Tell the group members that they will choose a partner from the opposite group and will engage him or her in conversation for approximately 3-5 minutes.
- 2) Decide on a topic of conversation for the group members. If they don't know each other, instructions could read, e.g., "Get to know your partner and find out why your partner is interested in cross-cultural communication." If workshop participants know each other, then create another context that simulates a situation in which participants would interact with people from different cultures. For example, "You have been hired to teach in a high school in a foreign country. In your day-to-day work you are expected to discuss procedures, materials and methods with fellow teachers....(etc.)" You may want to hand out a brief written description so that participants become fully acquainted with the situation.

- 3) Give the members of each group special instructions describing a "rule" they must follow when communicating with a person from the other group. For example, if you want to focus on nonverbal communication, the following opposite sets of "rules" may be given to each group:

Group A instructions

- Avoid eye-contact when speaking to your partner.
- Do not show any emotion or react to your partner when he or she is speaking.

Group B instructions

- Stand about six inches closer to your partner than you normally would.
- Use gestures often when you are speaking.

If you would like to emphasize different aspects of verbal communication, the following "opposite" sets of instructions may be used:

Group A instructions

- Speak more loudly than you normally would and interrupt your partner fairly frequently.
- Initiate conversation by asking a lot of questions (including personal ones).

Group B instructions

- Speak more softly than you normally would and don't interrupt your partner.
- Don't initiate conversation or ask questions.

- 4) You may want to combine verbal and nonverbal patterns of interaction (i.e., form four groups, A,B,C and D) by using all four of the above sets of instructions. Make sure you give the participants time to get to know their instructions. Tell them not to exaggerate the instructions in their actions, but to follow them seriously. Add that the directions are not to be shown or told to members of the other group until the appropriate time in the follow-up discussion.

Variation in activity

If you are working with a large enough group, you may want to form an extra "observer group" whose members do not participate in the interactions, but present their observations in the follow-up discussion.

Any variety of instructions may be written for this simulation. The workshop leader has simply to observe ways that members of cultural groups communicate and, then, break their communication styles down into components or fragments. Recall comments made about particular cultural groups -- "They always smile and giggle even if they're not happy...", "They always say 'thank you'..." "They sound like they're ordering you around...", etc.

When discussing the activity, it is important to remember that people's comments about the way others communicate are often not simple descriptions, but are *culturally-based perceptions or interpretations* of observations. (The workshop leader must have knowledge of differing communication styles in order to facilitate this activity.) If a participant comments, for example, "Those people smile at inappropriate times," the discussion leader must realize the evaluative nature of the comment. The discussion leader's responses should help participants understand other forms of cultural behavior from a non-judgemental and non-ethnocentric of view. "Their smile may *seem* inappropriate to *us*, but to *them* it can signify many things: suffering, embarrassment, nervousness and so on..." Without informed responses from the workshop leader, the participants may miss valuable points and important cultural-specific information.

Follow-up discussion and summary

Every activity must be followed by a discussion or summary. The purpose of the activity may not be apparent without such a follow-up. The discussion might proceed as follows:

- 1) Elicit observations from members of each group. Ask, "What happened?" Many people find it difficult to simply *report an observation* without adding a feeling or reaction to what happened. If participants continue to do this, remind them that an important cross-cultural skill is the ability to separate description of an event from interpretation or judgement of that event (the latter may be culturally biased). It may be necessary to point out that one may not immediately understand a person's style of communication and may conclude incorrectly what the motives behind is person's intentions are.
- 2) After participants have given their observations, ask, "How did you react to your partner and the communication? How did you feel about it." At this point, it is helpful to have an assistant record people's feelings and reactions on a board or flip chart so that the comments may be referred to later. Comments may be similar to the following:

"I didn't feel like myself when communicating with my partner."

"I wanted the conversation to end..."

"I felt frustrated..."

"I couldn't do what I was instructed to do..."

- 3) Have one person from each group read the set of instructions to the rest of the group. Explain that the instructions are based on fragments of communication styles of various cultural groups. Ask the participants which set of instructions seem most closely associated with an "American" communication style (e.g., direct eye-contact).
- 4) Ask participants to share examples of verbal and nonverbal style differences that they have observed or experienced. Present a few anecdotes exemplifying incidents of differing communication styles.
- 5) Summarize the activity by reading participants' feelings and reactions recorded on the board or flip chart. Conclude with a few final remarks about the relationship between people's reactions in the simulation and their reactions to different styles of communication in real life.

Note:

This activity may take anywhere from 20 minutes to one hour. It is up to the workshop leader to decide when to cut off discussion and when to summarize the activity. There is often a temptation to let things "drag on." This is counterproductive. Sometimes it is best to end an activity once the main points have been made.

CULTURALLY-INFLUENCED VALUES AND ATTITUDES

The second major component of the cross-cultural workshop involved an activity and discussion about values and attitudes, particularly those which may be termed "mainstream American". The cross-cultural analysis exercise presented in this section of the manual was used as a means of stimulating discussion and awareness of "American" values and their relationship to behavior. The exercise must be used with a thorough introduction and follow-up because its design may leave workshop participants with stereotypical notions or polarized images of what different cultures value. Therefore, as an introduction to the exercise, a brief discussion on attitudes and values is appropriate. The following is an outline of such an introduction.

Introduction to values and attitudes⁶

- I. Mainstream attitudes and values in a culture can provide a broad understanding of patterns of communication and contrasting cross-cultural patterns.
 - A. Attitudes and values can explain underlying motives for particular types of behavior, whereas a description or observation only invite evaluative and incorrect interpretations of the behavior.
 - B. Judgements about another culture's behavior may stem from a lack of understanding of the values and attitudes its members hold.
 1. For example: Natasha from the Soviet Union learns that in Vietnam employees don't interrupt or ask questions of their supervisors when they are talking. Natasha thinks that it is not a very good use of time to let someone continue to explain something when there may be a point of confusion. Minh, from Vietnam, tells Natasha that there are ways to clarify supervisors' explanations. He says that it is acceptable to ask co-workers about any aspect of what the supervisor has said. Furthermore he adds that he thinks that interrupting a supervisor or asking too many questions is rude.
 - C. When people evaluate others' cultural attitudes and beliefs from the point of view of their own culture's logic (i.e. from an ethnocentric point of view), then others' behavior may appear strange, abnormal or confusing. It is easy to observe behavior and make subsequent (negative) judgements about it. What takes more skill, time and understanding is the ability to refrain from making judgements until one understands the cultural logic (i.e., values and attitudes underlying a particular behavior or manner of expression).

1. In the previous example, Natasha doesn't realize that Minh's culture values distance between people in positions of authority and their subordinates. The culture requires a defined hierarchical order where people do not behave as equals. Respect for authority is valued and required. Prescribed behavior, such as not interrupting and questioning authority, is expected. Similarly, Minh is not aware that in the Soviet Union, the appearance of an egalitarian relationship between subordinates and authority figures is valued. He may assume (unconsciously) that his cultural values apply to other cultures.
- II. Values do not necessarily describe actual behavior, but they do state how things *should be*.
- A. Values do not report a person's actual thoughts and beliefs; they judge what actually happens.
 - B. Statements and attitudes based on values describe an ideal. They set forth standards which form a basis for evaluation.
 1. For example, Americans like to see themselves as having a frank and direct style of communication.⁷ "Tell it like it is." "Don't beat around the bush" and "Get to the point", all imply that Americans are straightforward in the manner in which they express themselves.
 2. These expressions represent a value, but in reality Americans are often not direct, frank and straightforward.
- III. Finding out what a culture (including one's own) values is difficult; values cannot often be asked about directly.
- A. What is frequently assumed to be universal or human nature may actually be culturally-influenced. Recognizing this can lead to a fuller understanding of cross-cultural patterns.
 - B. The purpose of the cross-cultural analysis exercise is to discover and state explicitly what is "American" (i.e., mainstream) and to contrast "American" values and attitudes with those in non-American cultures, or non-mainstream American cultures.

Cross-Cultural Analysis Exercise⁸

Despite the tremendous cultural, racial, ethnic and religious heterogeneity in the United States, certain trends, norms, values and attitudes characterize the mainstream culture. This activity focuses on "mainstream American" cultural traits and gives workshop participants the opportunity to look at their own values and attitudes in relation to those of the larger society.

Procedure:

- 1) Participants fill out "self ratings" first. These are based entirely on their perception of their own values. Allow approximately 5-7 minutes for this. A brief discussion of self ratings will take place in the follow-up to the activity.
 - 2) Divide the group into several smaller groups of approximately 5 people each.
 - 3) Instruct the groups to try to reach a consensus as to what the mainstream value is. Two approaches may be used:
 - a. Group members try to reach a consensus on every point.
- OR
- b. Group members concentrate less on the task of reaching a consensus, and instead focus on the discussion of the issues.
 - 4) Decide whether finishing the exercise (i.e., completing all the items) is necessary or whether participants should treat each area in depth. Let the participants know what your priorities are, or have them decide how they will proceed with the exercise.
 - 5) Encourage group members to support their ideas with examples and whenever possible, to think of contrasting patterns from other cultures.⁹

CROSS-CULTURAL ANALYSIS 10

SELF	AMERICAN	OTHER CULTURE	A
			1. Attitude toward life: Basically good Willing to sacrifice individual for welfare of group 1 2 3 4 5 6 7 8 9
			2. Attitude toward science, technology, and machines: Highly valued People more important 1 2 3 4 5 6 7 8 9
			3. Attitude toward time: Present success and satisfaction important Present success and satisfaction not important 1 2 3 4 5 6 7 8 9
			4. Attitude toward achievement: Goal and accomplishment-oriented Human relations-oriented 1 2 3 4 5 6 7 8 9
			5. Attitude toward work: Work to live Live to work 1 2 3 4 5 6 7 8 9
			6. Attitude toward small group or family: A man's only real loyalty Other relationship more important 1 2 3 4 5 6 7 8 9

CROSS-CULTURAL ANALYSIS (con't)

SELF	AMERICAN	OTHER CULTURE	A
			7. Attitude toward women: Inferior to men Equal to men 1 2 3 4 5 6 7 8 9
			8. Style of communication: Polite, vague, indirect Frank, open, direct 1 2 3 4 5 6 7 8 9
			9. Attitude toward strangers: Complete distrust Great hospitality 1 2 3 4 5 6 7 8 9
			10. Attitude toward value of experience: Learn by mistakes Mistakes should be avoided at all costs 1 2 3 4 5 6 7 8 9
			11. Attitude toward "change": Possible with effort Impossible to achieve 1 2 3 4 5 6 7 8 9

CROSS-CULTURAL ANALYSIS (con't)

B

SELF	AMERICAN	OTHER CULTURE	
			6. Attitude toward meeting commitments (appointments, schedules, etc.):
			Casual, little concern 1 2 3 4 5 6 7 8 9 Great concern
			7. Attitude toward inefficiency and red tape:
			A necessary inconvenience 1 2 3 4 5 6 7 8 9 Unnecessary and intolerable
			8. Concern for status:
			Complete indifference 1 2 3 4 5 6 7 8 9 Great concern
			9. Attitude toward maintenance of classroom discipline:
			Very strict, reliance on punishment 1 2 3 4 5 6 7 8 9 Very permissive, reliance on student responsibility
			10. Attitude toward responsibility:
			Self-directed, takes initiative 1 2 3 4 5 6 7 8 9 Other-directed, waits for orders

CROSS-CULTURAL ANALYSIS

B

SELF	AMERICAN	OTHER CULTURE	
			1. Attitude toward problem-solving:
			Rational, logical 1 2 3 4 5 6 7 8 9 Instinctive, impulsive
			Man's duty 1 2 3 4 5 6 7 8 9 God's Providence
			2. Attitude toward status, rank, and education:
			Based on heredity & seniority 1 2 3 4 5 6 7 8 9 Earned by ability & hard work
			3. Attitude toward control of one's environment:
			Self-determination 1 2 3 4 5 6 7 8 9 Fatalistic
			4. Attitude toward relationship to others:
			Meeting individual needs important 1 2 3 4 5 6 7 8 9 Group needs more important than individual needs
			5. Attitude toward authority:
			resentment, rebellion 1 2 3 4 5 6 7 8 9 Valued, respected

Follow-up to Cross-Cultural Analysis Exercise:

It is essential that this exercise be properly and fully summarized and that ample time be given to the follow-up. The exercise may be summarized in one of two ways (or a combination of the two) depending on the way participants were instructed to complete the exercise (see procedure #3, a and b above). If group members were instructed to reach a consensus on every point, the following procedure is appropriate:

- 1) Focus on the content of the group discussions, finding out what each group decided and why (i.e., the rating and the rationale for the rating).
- 2) If the group choices were not consistent, find out why. What variables did each group consider (e. g., class, age, sex, profession, etc.)?
- 3) Discuss other cultures with which participants are familiar. Identify areas where there might be conflicts of attitudes or values, and ways that such conflicts might be manifested.
- 4) Ask participants to compare their own ratings with the group consensus ratings. Discuss differences in ratings and reasons for such differences.

Using the above procedure, the discussion leader can guide participants to focus on areas of culture--family relationships, perception of time, relationships with authority figures, and so on. The following procedure focuses on what happened in the small group discussions (i.e., the process of the task and not the end result).

- 1) Ask the participants how close their self ratings were to the generalized American culture ratings. If they were not close how might the distance be explained?
- 2) Find out whether the self-ratings influenced the choice of the generalized American culture ratings.
- 3) Ask participants whether it was difficult to reach a consensus. If so, find out why. Was it easier to rate certain items over others?

- 4) Ask participants what variables may have influenced the ratings (e.g., age, sex, ethnic background of participants).
- 5) Put group ratings on the board or on a flip chart if participants are interested in knowing what the other ratings were.
- 6) Ask the group if they discussed other cultures' differing values and attitudes. If so, how might the differences manifest themselves in terms of communication with Americans?
- 7) Ask the group to specify which items were most relevant to them as educators, employers, etc. Which items might be useful to use in teaching/training sessions with students and employees?

Summary to Exercise and Discussion:

A clear and concise summary of the purpose and outcomes of the activity can tie together a discussion which may have covered a number of areas. Several points are worth reiterating at the close of this activity:

- It is possible to generalize about mainstream attitudes and values of a culture¹¹ and to be able to say what is, for example, "American" about the United States, "French" about France, and "Vietnamese" about Vietnam.
- Despite generalizations that can be made about culture, there is often individual variation. Knowledge of generalized mainstream norms *should not limit* one's understanding of people from different cultures. Broad characteristics in a particular culture should aid as guidelines to understanding that culture, but should not be viewed as absolute predictors or prescriptions of behavior.
- A wide range of behavior exists in all cultures, but in homogeneous societies (which are often characterized by conformity) there is more consistency of values and attitudes. It is a more difficult task to determine mainstream norms in a heterogeneous society such as the United States.
- Despite the structure of the exercise, it can be misleading to assign numerical ratings to values and attitudes. Human behavior, fluid in nature, changes and varies within one society. The exercise should not leave participants with the perception that cultural values can be polarized (e.g., the U.S. is future-oriented; Vietnam is past-oriented). These types of absolutes do not enrich understanding, but instead encourage simplistic generalizations.
- The study of values and attitudes is most meaningful in a cross-cultural context when tied to people's behavior and communication styles. The emotional content of communication is often related to people's underlying values and attitudes which strongly influence their verbal and nonverbal patterns of behavior.

- A culture may have an "idealized image" of itself and may project that image to others. What a culture *says* it values and what it actually values can vary greatly. Values do not describe behavior; rather, they judge behavior, inculcating a sense of right and wrong and good and bad.

VIDEOTAPE PRESENTATION

TAKE TWO: ENGLISH FOR INTERCULTURAL COMMUNICATION

Take Two: English for Intercultural Communication is a 30 minute videotape produced by the Intercultural Relations Institute (IRI), under the direction of Jim Baxter. IRI, an organization specializing in training professional and students in intercultural communication competence, developed Take Two to fill a need for methods and materials in intercultural skills training. Partially funded by the California Association of Teachers of English to Speakers of Other Languages (CATESOL), Take Two is intended primarily, although not exclusively, for teachers and students of English as a Second Language (ESL). Employers, trainers and other professionals in multicultural settings will also find Take Two to be a valuable resource as it illustrates essential communication skills across cultures. Teachers and trainers showing the videotape are encouraged to use the accompanying training manual which includes analyses of each scene and cultural-specific information intended to aid in the presentation of the material. Take Two will be available in late 1982 to CATESOL members through the CATESOL video bank; non-CATESOL members may contact IRI (P.O. Box A-D, Stanford, California 94305, 415/497-1897) to inquire about obtaining copies.

Take Two portrays several scenes involving interaction between Japanese and Americans, and Vietnamese and Americans. These two cultural groups were selected because they constitute a large percentage of foreign students and immigrants in the United States. Take Two demonstrates how distinct cultural backgrounds and communications styles can affect actual interaction and can contribute to ineffective communication. Each of four scenes in Take Two contains two "takes". "Take One", a realistic simulation in which ineffective communication or miscommunication occurs, is contrasted with "Take Two", a retake of the same scene illustrating improved communication,

In the retake, viewers see a model of effective communication in which intercultural skills are highlighted. "Effectiveness" is determined by the success of goal-oriented interaction between the native and non-native speaker of English. "Effective communication" is *not* based on a model of flawless native speaker interaction. Rather, Take Two illustrates the use of *intercultural skills in English* that lead to successful communication.

The four scenes in Take Two are based on real-life communication exchanges in which the participating speakers need to accomplish certain goals (e.g. transferring technical skills, explaining and understanding a work assignment). While the scenes take place in particular contexts, such as an electronics lab and an office, the problems and skills shown are generalizable to other situations. In addition, members of cultural groups other than Japanese and Vietnamese can profit from the analyses of the "Take One" scenes and role-modeling of the "Take Two" scenes. Take Two deals with a variety of areas of concern to members of cultural groups interacting with native speakers of English. These include verbal and nonverbal communication, interactive listening, modes of giving criticism and ways of establishing rapport interculturally.

Finally, audiences viewing Take Two need not and should not be limited to non-native speakers of English. Through awareness, knowledge and practice of skills, native speakers of English can improve their communication with people of different cultures. Intercultural communication must be viewed as two-way interaction requiring both speakers to take responsibility for successful communication. Take Two exemplifies the need for communication training for Americans as well as for non-native speakers of English from different cultures. It demonstrates the role of culture in communication and shows how the acquisition of certain skills can contribute to effective intercultural communication.

CULTURAL CONFLICTS/CASE STUDIES¹²

Culture conflicts or case studies involving people from different cultures can stimulate awareness of possible *cultural* sources of a problem that may first appear to be *interpersonal* in nature. Participants are presented with a cross-cultural incident involving differences in values, attitudes, customs, beliefs or communication styles. Cultural conflicts or case studies should be realistic and preferably based on actual incidents. The written description can vary in length (from one paragraph to several pages). It can portray a brief instance of miscommunication or can cover problems that take place over a longer period of time (such as those described in a case study). Small groups of approximately five to seven people analyze the incident and suggest ways in which the stated problem may be solved.

Much of the discussion following the reading of a cultural conflict may be speculative, since participants may not have all the cultural-specific information needed to understand a given conflict. A follow-up question, then, could be: What additional information do you need to know in order to understand this problem? Before presenting a cultural conflict, the workshop leader should have someone familiar with the cultures involved analyze the incident. When the discussion leader has cultural-specific information, he or she can point out culturally-based assumptions and *attributions of meaning* the group may be making. Initially, however, the group leader may choose to allow a certain amount of discussion time devoted to pure speculation about the sources of the conflict. A "free" period in the discussion can stimulate questions and encourage participants to explore the problem in an open-ended way.

Ms. Carter, an instructor of English as a Second Language, had been teaching in a language program for foreign students for three years. She was confident and successful, and had gained the respect of her co-workers and the director of the program, Mr. Azawa, an elderly Japanese man who had been in the United states for four years.

Anticipating that she would be moving to another city and, therefore, leaving the program, Ms. Carter wanted a general letter of recommendation for her files from Mr. Azawa. Since she believed he thought highly of her both personally and professionally, she did not hesitate to go to him to request a letter.

She politely asked Mr. Azawa if he would write a letter summing up her overall qualities as a teacher. She specified that she would appreciate his mentioning something about the rapport she established with the students and her enthusiastic approach to teaching. Without hesitation, Mr. Azawa agreed to write the letter. She then asked him if he would send a copy of the letter to her for her files.

Two weeks later, Ms. Carter received a copy of the letter. She was happy with the first paragraph which praised her teaching. However, when she got to the second paragraph, she was suprised to read, "Ms. Carter, however, can be quite aggressive at times. Apart from this, she is an excellent teacher."

Ms. Carter was quite shocked to read the part about her being aggressive. She felt that this negative sentence could harm her chances of finding a job. She decided that she must write to her director to ask him to rephrase that potentially damaging sentence.

He immediately answered her saying that he would rewrite that line. While he could see that it might be damaging, he added, "You really must learn to admit your faults. You know that you can be aggressive at times".

Ms. Carter wrote back and thanked Mr. Azawa for the second version of the letter. She also added, "Yes, it is important to admit one's faults." However, she never saw herself as aggressive, nor did her family or friends. She remained puzzled about Mr. Azawa's remark for a long time.

Questions to think about:

- 1) What might the source(s) of the problem be?
- 2) What would you have done if you were Ms. Carter?
- 3) What cultural specific information would you need to find out in order to clarify this problem?

There are striking differences in the ways that cultures define and label behavior. What is "aggressive" from an American woman's point of view is totally different from that of an older Japanese man's. Ms. Carter never saw herself as aggressive, but she didn't stop to consider that *her* view of "aggressiveness" was largely based on her culture's definition of the word. While the specific basis for Mr. Azawa's remark is not stated, a cross-cultural explanation can be offered.

"She did not hesitate to go to him to request a letter." Perhaps Mr. Azawa felt that Ms. Carter was too forward in her manner of making the request. She specified that she wanted him to mention the rapport she established with students and to include something about her enthusiastic teaching. The enthusiasm that *she* undoubtedly felt was a positive trait may not have been viewed similarly by Mr. Azawa. In this setting, the two may not have had the same ideas as to how enthusiasm should be expressed. This is not to say that enthusiasm isn't valued in Japan; the manner of showing enthusiasm, however, differs from the way it is shown in the United States.

What is not known from the information given in the cultural conflict is whether Ms. Carter consulted her director about pedagogical issues such as teaching methods, materials and class structure. In the United States, an instructor would be expected to make individual decisions about such matters, or the curriculum would be set and there would be no need to make changes. Although a Japanese teacher may have fixed ideas about class structure or teaching materials, he or she would be expected to consult and keep the director informed, if only to show respect.

In order to further clarify the sources of this conflict, it is important to know something about the practice of writing letters of recommendation in Japan. Who may ask whom for a letter? How is the request supposed to be made? Is it appropriate to ask a professor or employer to rewrite part of a letter (as Ms. Carter did)? If a letter is not satisfactory, is it acceptable for a student or employee not to send that particular letter? Do letters of recommendation usually contain praise or do they also include negative comments? How do people express gratitude for letters of recommendation that have been written for them? Is it appropriate to ask a professor or employer for a copy of the letter for one's files or do letters remain confidential? Is more than one letter usually requested? When might a word-of-mouth recommendation be more appropriate than a written one?

In Japan, there are apparently more precise rules regarding recommendation letter etiquette than in the United States. For example, when seeking employment, a student in Japan must request a letter from his or her thesis advisor or major professor. If the potential employer does not receive a letter from the "right" person, the employer has reasons to believe that problems existed between the student and the thesis advisor. Although this does not necessarily illuminate the source of the conflict between Mr. Azawa and Ms. Carter, it does suggest that there may have been something that Mr. Azawa felt was unacceptable about Ms. Carter's request.

Although Mr. Azawa had been in the United States for four years, he may not have realized that Ms. Carter's request was appropriate. The major conflict, nevertheless, concerns Mr. Azawa's perception of Ms. Carter as aggressive and her surprise that she could be thought of as aggressive.

She probably confirmed his judgement by asking him to rewrite the one damaging sentence in the letter. From an "American" point of view, she was being assertive, not aggressive. She obviously valued Mr. Azawa's recommendation and felt that it was worth the effort to have as complimentary a letter as possible. In Japan, it is likely that a student or employee would not have asked an employer or professor to rewrite parts of a letter.

This incident demonstrates that cultural-specific information is needed to understand what might have led up to the conflict. The most important aspect of the problem, however, lies not so much with the details of writing a letter of recommendation, but with differing perceptions and culturally-influenced evaluations of behavior.

Carla Bittner, a social worker at a Family Service Agency, has been working with a client, Mr. Lifshultz from the Soviet Union. Mr. Lifshultz has been in the United States for about a year and has a fairly good grasp of English. Nevertheless, Ms. Bittner is having quite a bit of difficulty working with this client, and usually feels frustrated after each session.

Despite her professional behavior towards him, Mr. Lifshultz continually tries to persuade Ms. Bittner to do personal favors. For example, after having explained procedures for applying for a particular position in a company, Mr. Lifshultz said, "Help me some more. I know that your husband has a good position in this company. See who he can talk to...surely your husband can get me the job."

On another occasion, when Mr. Lifshultz was having problems with the immigration department, he came to Ms. Bittner for help. She assisted him by pointing out places in the immigration forms where he had made mistakes. She spent about 45 minutes helping him redo the forms. After that, she role-played a scene with him in which she was the immigration officer responding to his request. She helped him articulate what he should say when he would go to the immigration department. When she felt that her client was adequately prepared, she told him "O.K. I'm sure you'll have no problems. Your English is good and you know what to say. Good luck and let me know what happens." At this point he said pleadingly, "I would feel much better if you came with me. Your English is so much better than mine. Please, Ms. Bittner, I'm having so many difficulties here."

Despite Ms. Bittner's commitment and dedication to her profession, she feels burdened by the extra work her clients want her to do for them. Mr. Lifshultz is not the first immigrant client who expects her to give of

her personal time. In the past, she has helped clients by spending parts of her weekends and evenings working on their problems. She has, however, reached a stage where she can no longer do so. She wants to be professional, yet she feels that she can't because her clients want her to "hold their hands". She's afraid that if she doesn't learn to deal with their expectations, she may have to leave the profession.¹⁶

Questions to think about:

- 1) What might the source(s) of the problem be?
- 2) What would you do if you were Ms. Bittner?
- 3) Could these problems have been prevented? If so, how?

It is likely that neither the social worker nor her client is aware of each other's culturally assigned roles. The social worker sees herself as a professional with clearly delineated duties while the client may see her as a friend (since she is helping him). She makes a distinction between helping clients in a professional capacity and getting personally involved in their lives. In her mind, the division is clear; in his, it may not be. His expectations of a social worker include the understanding that the "friend" should help as much as possible.

In this situation, Mr. Lifshultz wants Ms. Bittner's husband to get him a job. It is not uncommon in the Soviet Union (as in many other countries) to rely on "connections" in order to get things that are needed. Mr. Lifshultz should be told that in the United States, a person's qualifications usually, although not always, determine whether he or she gets a job. While connections are helpful, they are not the sole means for receiving a position. In addition, Ms. Bittner's husband does not know Mr. Lifshultz at all; he could not be expected to recommend a virtual stranger to his employer.

The second incident involves Mr. Lifshultz' wanting Ms. Bittner to take him to immigration and to speak for him. Ms. Bittner perceives this to be "hand-holding" and resents the request. It appears that Mr. Lifshultz, despite his knowledge of English, is still not confident enough to approach immigration alone. In this case, Ms. Bittner could, at later sessions, role-play the scene again so that Mr. Lifshultz is faced with different outcomes each time. The more control of the situation the client feels, the more able he will be to do things on his own.

The question, "Could this conflict have been prevented?" is somewhat speculative, but is worth exploring with workshop participants. For example, at the beginning of her sessions, the social worker could define and explain the professional nature of the relationship between a social worker and a client. Mr. Lifshultz could be given examples of what the social worker can and cannot do, what her work hours are and how much time per week will be spent with him. Although this might seem a bit unfriendly, the client would not be as likely to harbor false expectations of the social worker's commitment. This "orientation" task could also be carried out by someone other than the social worker, e.g., an interpreter, a secretary or an assistant.

ENDNOTES

- 1 Adapted from the teacher's manual to Beyond Language: Intercultural Communication for English as a Second Language by Deena R. Levine and Mara B. Adelman, Prentice-Hall, © 1982, page IV.
- 2 Ibid.
- 3 Ruhly, Sharon, "Orientations to Intercultural Communication" (Modules in Speech Communication), Science Research Associates, Inc., © 1976, Page 4.
- 4 Ibid.
- 5 Adapted from "Speaking Without Speaking" in A Manual of Structured Experiences for Cross-Cultural Learning by William H. Weeks et al (eds.), SIETAR, Georgetown University, © 1977, pages 74-75
- 6 Points in introduction to values and attitudes adapted from An Introduction to Intercultural Communication by John C. Condon and Fathi Yousef, Bobbs-Merrill, © 1975, chapters 3 and 4.
- 7 The workshop leader may want to choose another example, as this example is one of the points in the cross-cultural analysis exercise.
- 8 The "Cross-Cultural Analysis Exercise" and explanation appear in Intercultural Sourcebook: Cross-Cultural Training Methodologies by David S. Hoopes and Paul Ventura (eds.), SIETAR, published and distributed by Intercultural Network, © 1979. pages 162-167.
- 9 Participants in the cross-cultural awareness workshops did not fill out the "Other Culture" column as there was not enough time and the cultural-specific presentation in the afternoon sessions covered many of the points on the exercise.
- 10 For the cross-cultural awareness workshops, a combination of cross-cultural analyses A and B were used. The following numbers from each analysis were chosen because they related most to educators' and employers' concerns: from A - 3,4,5,6,8/from B - 1,2,4,5 6 7,8,9,and 10.
- 11 In the workshop leader's experience conducting this exercise, groups have reached consensus on anywhere from 60-80% of the items on the analysis.
- 12 For more information on cultural conflicts, critical incidents and case studies, see Hoopes and Ventura, op. cit., pages 133-148

- 13 Written by Deena Levine for the CRDC Cross-Cultural Awareness workshops; cultural conflict based on actual incident.
- 14 The author wishes to thank Dr. Sheila Ramsey of the Intercultural Relations Institute and Ms. Ann Brannen, Intercultural Counselor/ Japan Specialist, for their contribution to this analysis.
- 15 Written by Deena Levine for the CRDC cross-cultural awareness workshops; cultural conflict based on actual incident.
- 16 Although this cultural conflict involves a social worker and her client, it could also apply to people in other "helping" relationships such as teachers and students, employers and employees and counselors and clients.
- 17 The author wishes to thank the social workers and counselors (both from the United States and the Soviet Union) at the Jewish Family Services in San Francisco for their contribution to this analysis.

General Cross-Cultural Training Materials

**Training for
Cross Cultural
Communication Trainers**

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INTRODUCTION

If all persons behaved in the same manner, presenting no differences, we would have no need for the concept of "culture" (Goodenough, 1981:99). Yet as there are differences in the ways in which groups of people behave, there is a need to understand this concept. Culture has been defined in countless ways. In the context of discussing cultural awareness workshops, perhaps Spradley's definition is the most useful:

Culture "refers to the acquired knowledge that people use to interpret experience and generate social behavior"

(Spradley, 1979:5)

As Deena Levine (this Guide) has pointed out, this acquired knowledge is, for the most part, out of awareness: we are not conscious of the extent to which our actions and our view of the world are shaped by underlying perceptual systems, assumptions, values and standards of behavior.

The goal of a cultural awareness workshop is to enable participants to become conscious of their own cultural conditioning, to understand that there are a multiplicity of cultures, and to thus understand that the actions and perceptions of other persons may differ in systematic ways, being based on different bodies of acquired cultural knowledge. More fully, the goal of a cultural awareness workshop is functional awareness. Functional awareness refers to "an awareness that translates into an ability to alter or manage our behavior in intercultural contexts" (Hoopes, 1979:13). While no cultural awareness workshop of brief duration could claim to bring participants to the point of behavior change, the goal of such training should nevertheless be to provide an awareness which will serve as the basis for eventual development of the skills and attitudes needed for effective intercultural interaction.

Intercultural training programs, designed to prepare individuals to live in cultures other than their own, can range from several days to several weeks and even months in duration.¹ However, in referring to cultural awareness workshops in this resource guide, we have in mind training of short duration, for example, eight hours. It is important, that the trainer set objectives which can be achieved within such a limited time period. It is useful to place such objectives against a broader background of the developmental stages of intercultural learning.

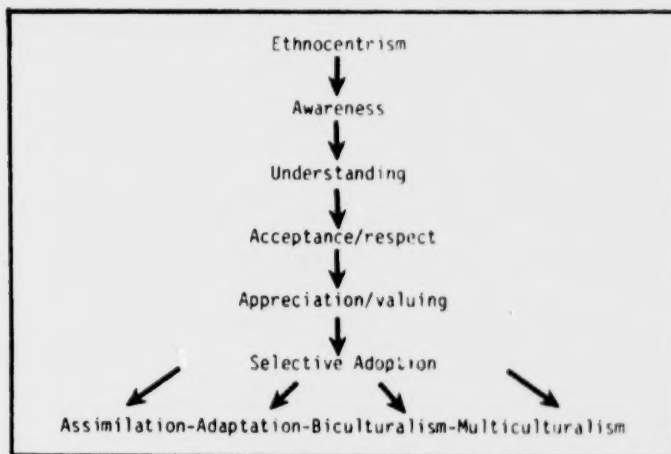


Figure 1
Stages in Intercultural Learning
(Hoopes, 1979:18)³

The initial position on this continuum is ethnocentrism. The first step in intercultural learning is one of awareness: the culturally naive person moves from a position of "My culture is best" to a recognition that other cultures exist, to an awareness of cultural similarities and differences. At the stage of understanding, the learner moves away from a "we-they" dichotomy to a cognitive grasp of the complexity of intercultural interaction. When a person begins to accept and respect other cultures,

(s)he begins to see these cultures as valid in and of themselves. One's own culture is no longer taken as the standard of comparison. At the state of appreciation and valuing, the culture learner begins to see both positive and negative aspects of another culture. With the valuing of positive aspects comes the possibility of selective adoption--incorporating what has been seen as cultural differences into one's own cultural system. Finally, adoption can branch into four theoretical end points of the intercultural learning process--assimilation, adaptation, biculturalism, multiculturalism--which have been defined and described in the field of intercultural research.

The purpose of a cultural awareness workshop is to provide participants with the opportunity for intercultural learning. If so, then which of the stages of learning just described can be seen as realistically achievable within the few short hours of a workshop? Even the fourth stage, acceptance and respect, may come only after extensive contact with persons of another culture. Realizing that such a fundamental attitudinal change cannot be effected in a short workshop, a trainer should see the stage of understanding as an attainable goal. Understanding is not to be confused with "liking" (Hoopes, 1979:19). Persons will still most likely see the behavior of the other culture or cultures as somewhat strange, and that behavior will still compare unfavorably with their own. However, there will be an understanding of the dynamics of intercultural interaction. Without this understanding subsequent effective interaction would not be possible. Clarke (1967:2) has described this goal of understanding as follows:

The whole idea is in getting at what the sender is trying to say from his point of view, rather than just accepting your interpretation of the communication from your point of view. We too frequently react to what we think he said, without finding out whether that is what he intended to say or not.

By stating that the ultimate goal of a cultural awareness workshop is one of functional awareness, we mean that participants must be brought to this learning stage of understanding. The workshop must provide participants with an outline of the knowledge, attitudes, and behavioral skills which they will need in order to continue in the process of culture learning, and to become more effective in intercultural interaction. Again, we stress that actual skills development and significant behavioral and/or attitudinal change is beyond the scope of any single cultural awareness workshop. The purpose of this portion of the resource guide is to describe, from the trainer's point of view, how a workshop can be designed in order to reach the goal of functional awareness.

STEPS IN DESIGNING A CULTURAL AWARENESS WORKSHOP

The trainer who wishes to design and conduct a workshop will need to be familiar with

- 1) steps in designing a workshop
- 2) key theoretical concepts in culture learning and intercultural communication, and
- 3) training methods and techniques.

(S)he will also need to be competent in the skills of conducting a workshop and facilitating group interaction. These skills will not be addressed here, but we will selectively comment on aspects of leading a cultural awareness workshop. In addition, the following will be for the most part about a workshop which is held in the U.S., for U.S. born participants. We will make some comments about training a multicultural group, and it should be kept in mind that there are significant differences in conducting training for a U.S. born group, for a multicultural group, and for foreign nationals.

In the following, it has been assumed that the workshop training staff has been selected, and that workshop participants have been identified. This leaves the following key steps in designing and conducting a cultural awareness workshop:

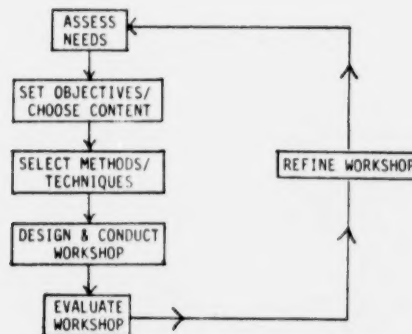


Figure 2
Key Steps in Designing and
Conducting a Cultural Awareness Workshop ⁴

ASSESSING NEEDS

Needs assessment is an important first step for several reasons.

Firstly, it is on the basis of participants' specific needs that objectives are set, content is chosen, and evaluation is designed. Secondly, the process of needs assessment itself sets expectations for workshop participants and can thus facilitate learning. Lastly, a clear description of shared needs constitutes an important component of the workshop: one aspect of cultural awareness is the realization that many of the difficulties which one is experiencing in intercultural contexts are not unique to one context or to specific individuals. Difficulties can be tied to differences in cultural patterns of behavior. Thus, a trainer should enable workshop participants to see that their individual needs overlap and there are commonalities in their experience.

Frameworks for Needs Assessment

It is not possible to elicit people's needs without first having some idea of the areas in which those needs will fall. One must have categories of needs upon which to base needs assessment questions. In the intercultural area, frameworks for needs assessment can be found, for example, in the literature or in conference presentations.

General Categories: Some overlay of categories is needed before even the most superficial analysis of cultural behavior is possible. Harris and Moran (1979:58-62) suggest ten general categories for looking at a particular culture--and thus for looking at possible areas of intercultural interaction:

- | | |
|-------------------------------|-------------------------------|
| - communication and language | - relationships |
| - dress and appearance | - values and norms |
| - food and feeding habits | - sense of self and space |
| - time and time consciousness | - mental process and learning |
| - rewards and recognitions | - beliefs and attitudes |

Questions asked within each category could uncover significant needs.

Take, for example, the category of "dress and appearance":
In Vietnam, girls and women traditionally dress so that their legs are covered, wearing either long dresses or pants. A Vietnamese woman in a U.S. company could be asked to wear a knee-length skirt as part of a work uniform. Her feelings of being partly "undressed" could have an impact on her job performance.

The Classroom: Patricia Furey (1980) ⁶ has compiled a framework for identifying sources of potential intercultural misunderstanding in the classroom. It should be noted that although Furey has in mind the ESL classroom, her categories apply to other subject area classrooms, as well as to settings of training in business and industry.

A FRAMEWORK FOR THE CROSS-CULTURAL
CONSIDERATION OF TEACHING METHODS
AND CLASSROOM PRACTICES

The purpose of this framework is to provide a cultural checklist - points of comparison and contrast between the students' and teacher's culture that may be sources of friction, misunderstanding, etc.

I. CULTURAL VALUES

GENERAL CULTURE

Differences in:

- A. Individualism/Group Orientation
- B. Attitudes toward use of time
- C. Values regarding purpose of education in general and relative importance of different kinds of education

CULTURE OF THE CLASSROOM

Differences in:

- A. 1. Individual competition, sense of privacy about individual work
- 2. Sharing, co-operation among students, stronger desire not to stand apart from group or lose face vis-a-vis group
- B. Notions of how much is to be covered at what rate, importance of efficiency of procedures, punctuality, etc.
- C. Relative emphasis on learning an authoritative body of knowledge, on practical education, on political education, on acquiring the right credentials, etc.

II. VIEW OF THE TEACHER

GENERAL CULTURE

Differences in:

- A. Views on status, prestige of teacher, norms of appropriate distance between student and teacher
- B. Views on rights and obligations of teachers

CULTURE OF THE CLASSROOM

Differences in:

- A. Rules of deference, propriety, degree of formality/informality between student and teacher
- B. Degree of authority invested in and expected from teacher
 - Degree of teacher directiveness
 - Expectations of teacher as scholar, sage
 - Expectation of teacher as personal tutor

III. MODES OF LEARNING

- A. Inductive/deductive reasoning
- B. Learning by doing/more prolonged observation before doing
- C. Discovery learning/receptive learning
- D. Rote learning, memorization/problem solving
- E. Visual modality/auditory modality

IV. TEACHER/STUDENT INTERACTION PATTERNS

CULTURE OF THE CLASSROOM

Differences in preferred student/teacher interaction patterns:

- A. Teacher lectures, recites; students take notes, copy
- B. Teacher questions students:
 - individual called on
 - individual volunteers
- C. Students ask questions
- D. Students recite, read
- E. Drill:
 - choral
 - individual
- F. Class discussion: students discuss or debate an issue
- G. Group work:
 - teacher works with a group
 - groups work on own to solve a problem, prepare a presentation, etc.
- H. Peer teaching
- I. Students dramatize material
- J. Individual work:
 - student merely works by himself or herself
 - self-paced instruction, programmed learning, etc.
- K. Student gives report

V. NORMS OF INTERACTION

GENERAL CULTURE

Differences in general communicative competence rules in the following areas:

- A. Address forms
- B. Silence/Participation
- C. Topics appropriate for discussion
- D. Degree of self-disclosure
- E. Getting attention, taking speaking turns, interrupting, etc.
- F. Proxemic patterns (use of space)
- G. Kinesic patterns (body postures, gestures, and facial expressions)
- H. Eye contact patterns
- I. Touching patterns
- J. Paralinguistic patterns

CULTURE OF THE CLASSROOM

Differences in the following areas:

- A. How students and teachers address one another
- B. How much silence/participation is valued and under what conditions they should occur
- C. What kinds of topics can be discussed in class or written about in composition
- D. What kinds of and how much factual information and personal opinion is appropriate for students and teachers to reveal
- E. How teachers get students' attention and vice versa; how speaking turns are taken, who interrupts whom and how, etc.
- F. How seating is arranged; appropriate distances gestures and expressions for teachers and students and teachers
- G. Appropriate postures, gestures and expressions for teachers and students; what these mean
- H. What eye contact patterns are used and what they signal
- I. What kinds of touching behaviors are appropriate between students and teachers
- J. Various paralinguistic forms and what these mean

V. NORMS OF INTERACTION - CONT.

GENERAL CULTURE

k. Speech Acts

1. Greeting
2. Leave taking
3. Introductions
4. Showing approval
5. Showing disapproval
- etc.

CULTURE OF THE CLASSROOM

k. What norms underlie various classroom speech acts such as:

1. Greeting students, starting the class
2. Dismissing the class
3. Introducing teacher, students
4. Praising students
5. Reprimanding students
- etc.

VI. ASPECTS OF ENGLISH LANGUAGE TRAINING

Differences in:

- A. Objectives in learning English
- B. Motivational factors
- C. Skills emphasized
- D. Methods used
- F. Types of evaluation

The School Setting: Even the table of contents of a book can provide the trainer with categories and questions for analysis of needs. Consider, for example, a handbook for U.S. teachers of Vietnamese (Duong Thanh Binh, 1975). The table of contents reads:

- Forms of address
- Courtesy to Teachers and to Students
- Shyness
- Co-education
- Working Habits
- Assignments
- Utilization of School Facilities
- Change of Classroom for Different Subjects
- Instruction in Safety Measures
- Counseling
- Grading System
- Physical Education
- Contact with Parents
- Language of Instruction

Each of these areas would yield needs assessment questions.

Consider the category of "Forms of address", and a teacher's statement about one of her Vietnamese students:
"He's been in my class for a whole year, and he still can't remember my name. He just calls me 'Teacher, Teacher'!" The teacher felt that the student was being rude by not calling her by her name,

Yet as Duong Thanh Binh (1975:10) points out, "The student never uses the teacher's name in Vietnam." Formal pronouns referring to male teacher and female teacher would be used. Thus, U.S. teachers need to be aware of cultural differences in forms of address, as well as their own culturally-influenced reactions to these differences.

Business and Industry: Intercultural interaction at the workplace can be analyzed through managerial functions. Harris and Moran (1979:46-47) list several such functions:

- Goal Setting and Career Development
- Motivation and Reward
- Promotion
- Evaluation
- Organization Communication
- Communications and Organizational Relations
- Leadership
- Assignment of tasks

Needs assessment in even one of these functional areas would reveal several needs.

For example, regarding the function of evaluation:

- Are there cultural differences in eye contact behavior during evaluation?
- Are there cultural differences in response patterns to criticism?
- Do non-U.S. born employees understand the assumptions underlying common evaluation procedures used in U.S. business and industry?

Techniques of Needs Assessment

Paper and pencil instruments such as questionnaires are commonly used for needs assessment. These are quite effective, especially when coupled with interviews of workshop participants and others having contact with these persons. Direct observation is also useful in pinpointing training needs. A review of the literature dealing with intercultural interaction is also a form of needs assessment, as it yields a set of recurrent difficulties which can be treated in workshops. If a trainer has access to reports and records of a school or company, a review of the reports and records could reveal needs.

On-the-Spot Assessment: All too often it is not possible to conduct a needs assessment prior to the training workshop. The danger is that the workshop will fail to address participants' specific needs. In addition, participants will probably come to the workshop without clear expectations. In such a case, it is advisable to conduct an on-the-spot assessment which will function as a process of expectations setting.

For example: One technique is to pass around index cards, asking participants to express at least three needs by completing the sentence frame, "I am here because I need ____." Although at this point the trainer will not be able to adjust the workshop to any great extent, (s)he will be able to state which needs will and will not be dealt with in the training.

The trainer should collect and keep these cards, adding them to other needs assessment data. On the basis of such data, and experience, a trainer can more readily design a workshop for a particular type of participant even without the benefit of an individual needs assessment.

The following are examples of needs statements elicited through the index card technique:

A. From a cultural awareness workshop for U.S. teachers

- "I need to discover effective ways of gaining insights into other cultures quickly and efficiently."
- "I need to know if my awareness of my students' culture is adequate so that I can work with them effectively."
- "I need to understand how to approach Indochinese students in a meaningful way so I don't unknowingly embarrass or make them uncomfortable."
- "I want to learn about language patterns so I can understand where they might cause difficulty in English."
- "I need to learn more about the cultural implications of my nonverbal behavior."
- "I need to find out why my Indochinese colleagues find me overwhelming at times."

B. From a workshop for supervisors and managers of non-U.S. born employees

- "How to facilitate understanding in giving instructions."
- "How to provide incentives that encourage limited-English-speaking employees to increase use of English on and off the job (reducing fear of failure)."
- "Why in training they say they understand when they don't."
- "Cultural differences in worker-supervisor relationships, perception of authority."
- "How can you motivate people who do not trust the 'system' or organization within a company?"

Interviews: An invaluable source of needs assessment information is interviews with persons whose functional roles give them an overview of difficulties in intercultural interaction. These are persons such as a manager of Employee Relations or Personnel, a manager of a production department, or a person in a supervisory position.

For example: A one-hour interview with a specialist for English language acquisition programs in a California school district⁷ could give invaluable insights into the needs of both teachers and students:

- A teacher may feel that a child is not intelligent, or is a slow learner, due to lack of proficiency in English.
- Teachers do not understand all the cultural innuendos in the classroom--for example, silence.
- What are cultural differences in touching behavior?
- What's the importance of education in the family? Why won't some parents of non-U.S. born students come to school? Are they afraid of the teacher?
- Students often don't know which credits and units they need. They don't understand procedures.
- Although a classroom may be culturally mixed, at recess the students will "hang out" with their own cultural group. Teachers and other students may see this in a negative light.

To summarize this section on assessing needs, we have given examples of frameworks for setting up initial needs assessments. We have discussed various techniques of gathering needs assessment data. In addition, we have given several examples of actual needs and difficulties in order to give an idea of the wide range of participant needs which could be addressed in a cultural awareness workshop.

SETTING OBJECTIVES/CHOOSING CONTENT

What knowledge is needed in setting objectives and choosing content for a cultural awareness workshop? As mentioned previously, the purpose of such a workshop is to enable participants to develop functional awareness. It is very important to be clear, both in the design process and with workshop participants, as to what can and cannot be accomplished. There was an earlier reference to seven steps of intercultural learning, and it was suggested that a workshop could take participants from the stage of ethnocentrism to one of understanding.

Along with a clear notion of the end goal of a workshop, it is also necessary to know about those content areas which most often form the core of awareness workshops. Without meaning to be overly simplistic, we suggest the following:

COMMON CONTENT AREAS IN CULTURAL AWARENESS WORKSHOPS

1. Culture and Communication
Edward Hall said that culture is communication. What does this mean?
(Barnlund, 1970; Hall, 1959; Samovar, Porter and Jain, 1981:Part I; Seelye, 1974:Ch. 1)
2. Perception--what is seen, Cognition--what meaning is given; patterns of thought
(Brislin, 1981:Ch. 4; Cole and Scribner, 1974; Condon and Yousef, 1975:Ch. 10; Samovar, Porter and Jain, 1981:Ch. 5)
3. Value Orientations
(Condon and Yousef, 1975:Chas. 3,4,5;
Harris and Moran, 1979:44-48, 370-376)
4. Change and Adaptation--culture shock; patterns of adjustment
(Adler, 1975; Adler, 1976; Oberg, 1960)
5. Culture Learning
(Gorden, 1974, Hall, 1959; Spradley, 1979 and 1980; Walsh, 1979)
6. What is EFFECTIVE Intercultural Communication?
(Gorden, 1974; Ruben, 1976)

7. Interaction Analysis

(Baxter et al., forthcoming; Drickson, 1975; Gumperz, Jupp and Roberts, 1979)

- verbal interaction

(Gumperz, 1977 and 1978)

- communication styles: verbal and nonverbal

(Barnlund, 1974; LaFrance and Mayo, 1978, Ramsey, 1979; Richards, 1980)

- attribution theory

(Brislin, 1981:Ch. 4; Jones et al., 1972; Triandis, 1977)

A theoretical perspective helpful in integrating these various aspects of interactions is Barnlund's model: "That is, 'Interpersonal Understanding' is a function of or depends upon the degree of 'Similarity of Perceptual Orientation', 'Similarity of Systems of Belief', and 'Similarity in Communication Styles'."

(Barnlund, 1975:12)

8. Culture-Specific Information

While culture-specific information (i.e., information about specific cultural groups) is a critical part of any workshop, it is important to consider how the information is to be presented. One basic consideration is whether the information is blocked together and presented as one component, or whether the information is given throughout the workshop. From our experience, we have found the latter integrative approach to be more effective. However, care must be taken to avoid giving "tid bits" of information which are not tied to specific situations. It is critical to make a connection between the specific information and the particular content area under consideration whether the mode of presentation is visual, lecture, written or through exercises.

For example: Aspects of Japanese nonverbal behavior and verbal politeness strategies are interesting in and of themselves. Yet in order to reach the workshop goal of understanding, such information must be linked to concepts and frameworks such as those listed in the content areas:

e.g., the Japanese value orientation stressing social hierarchy; a cognitive style which favors relational patterns; and, given the perspective of cultural adaptation, consideration of how such aspects of Japanese culture might be perceived by Japanese who have lived several years abroad.

Integrating culture-specific information throughout a session and tying this information to content areas will help the trainer avoid a "do's and don't's approach". Stating behavioral imperatives in terms of what to do or not do is to be avoided for several reasons. A list of this sort may be appropriate in the case of taboos and obligatory behavior (Pusch, 1981:87), but there is a great deal of interaction which falls between these extremes. Such a list presents a block and white view and fails to encourage analysis of actual interaction. Do's and don't's are too easily given without reference to context and thus may present an oversimplified and static notion of adapting to a different culture. Persons in the early states of culture learning may feel that a list stating what to do and what to avoid is the best way to deal with cultural differences. On the other hand, persons immersed in cultural contact may also tend to look for lists of absolutes, especially at a state in their experience when there is so much ambiguity that any type of definite direction would be welcome--even if it later proved to be misleading. A simple way to demonstrate that a list approach can be very misleading is to ask a workshop member to give some absolute prescriptions for a particular type of situation in his or her own culture. It will quickly become apparent that "Well, it depends...", and that attention would be better focused on the variables of interaction rather than on the absolutes.

In addition to the way in which culture-specific information is presented, the trainer needs to be concerned with the reliability of the information. What is the source of the information? If the source is a

cultural informant (a person able to describe aspects of his or her own culture), does the information accurately represent a cultural pattern or does it refer to more isolated, idiosyncratic behavior? The trainer must consider the worth of the information: e.g., Does it apply to both sexes? Does it apply to persons of all ages? In other words, in what context is the information applicable?

If the trainer gives information about a culture other than his or her own, how can (s)he maintain credibility with workshop participants?

- 1) Use and be able to cite respected and well-grounded sources, such as the chapters on specific cultural groups in this guide.
- 2) Always verify anecdotal information with a cultural informant or resource person. A good example of this can be seen in Levine's analyses of cultural conflicts (this Guide), in which she cites resource persons who contribute to the analyses.
- 3) Gauge the impact of the information. Be responsible in the use of culture-specific information.
 - What image of the particular people(s) will be created?
 - Is it accurate?
 - Does the information overly stress contrast or similarity?
 - Are both trainer and participants clear that the objective of providing the information is development of believability, or understanding, or that culture patterns are being exemplified?
 - Are they clear that participants are not being asked to suddenly change themselves in order to competently deal with the types of contexts and behaviors given as examples?

To summarize, in setting objective and choosing content, a trainer

- must have a clear idea as to what are attainable levels of learning,
- must be familiar with specific content areas, and
- must be able to integrate culture-specific information with those content areas.

In addition, we feel that there are certain dimensions or approaches which are generally applicable to culture learning and intercultural communication. These can serve as a basic framework for a workshop.

DIMENSIONS OF INTERCULTURAL COMMUNICATION AND CULTURE LEARNING

1) CULTURAL AWARENESS

Be able to look beyond an individual's behavior, to the knowledge (i.e., culture) which that person uses to "interpret experience and generate social behavior." (Spradley, 1979:5)

2) CULTURE LEARNING

If there were no differences, the concept 'culture' would never have been conceived. (Goodenough, 1981:99) As you learn about others' cultures, you will be learning about your own.

3) LEARNING FROM MISCOMMUNICATION

Treat each instance of intercultural miscommunication as a unique opportunity for culture learning. (Cf Goodenough, 1981:104 -- misunderstandings lead individuals to a greater sharing of expectations. Also, see Gumperz et al, 1979: a study of systematic linguistic and cultural differences reveals the dynamic of intercultural communication.)

4) INTERACTION POSTURE

Be able to observe and describe others' actual behavior before interpreting that behavior from your own cultural frame of reference. (Ruben, 1976:347 -- avoid responding "to others' verbal and nonverbal contributions in a highly judgmental and evaluative manner.")

5) TAKING TIME

Be patient. (Language and Intercultural Research Center, 1976:28 -- "Remember that effective intercultural encounters may take more or less time (or more or fewer sessions) than anticipated and should proceed at a relaxed pace." Samovar et al., 1981:205 -- (i) defer conclusions, (ii) allow the other person enough time to accomplish his/her purpose.)

6) ENGLISH LANGUAGE FLUENCY DOES NOT EQUAL CULTURE FLUENCY

Remember that if a person is fluent in English (as a second language), this does not mean that (s)he is "fluent" in U.S. culture(s). (Tyler and Taylor, 1978: sec. A -- "A person can use someone else's language and be unaware of [culturally conditioned patterns] -- instead assuming that other people have similar patterns to one's own logic, style, and expression.")

These dimensions of communication and culture learning may be understood to overlay and thus guide any specific choice as to content and culture-specific information. In debriefing simulations and exercises, in analyzing case studies and critical incidents, in giving context-specific examples of cultural encounter, etc., the trainer can time and again tie these activities to these basic dimensions and content areas. Frequent reference to the dimensions is useful in giving continuity to a workshop. A trainer's ability to make these connections is an important factor, and, in designing and conducting a workshop, the trainer will need to know the implications of these dimensions and know how each can be manifested in different content areas. In sum, it is possible to think in terms of three major categories for the objectives of a cultural awareness workshop:

- 1) Culture-General Objectives (dimensions of culture learning and intercultural communication)
- 2) Content Objectives (key concepts, theoretical frameworks)
- 3) Culture-Specific Objectives (culture-specific information)

As pointed out, these three categories are integrated in a workshop, and this integration is what is involved in workshop design. Separation of objectives into the three categories will assist a trainer in designing a workshop in which all parts build upon each other and combine effectively in the flow of the workshop.

For example, a workshop participant describes the following:
I'm an engineer and work with a lot of foreign nationals. There's an engineer from Hong Kong who works for me in my department. He's been in the U.S. for several years now. Well, usually we have no problems in communicating. But whenever he gets really excited about an idea--in a meeting or just talking to me--and he wants to tell me about it, he won't look at me. His ideas are always good, but why won't he look at me? That kind of bothers me.

A possible response might include:

This cultural encounter is an instance of differences in nonverbal behavior (content area), specifically of differences in eye contact. Hong Kong Chinese, in holding the Confucian ethic of proper social relationships, are very conscious of social hierarchy (culture-specific information). A person of this cultural background may value deference to authority, recognition of social hierarchy, and avoidance of directness in communication (values orientation).

In dominant U.S. culture, however, when one is "selling oneself" or trying to convince someone of the merit of an idea, direct eye contact is important (culture-specific information). The U.S. engineer in this example may interpret his subordinate's avoidance of eye contact as lack of confidence in the ideas proposed (perception, attribution, interaction analysis).

The man from Hong Kong, who has been in the U.S. for several years, may in general feel comfortable with direct eye contact. However, he may perceive that in giving his ideas to his superior, he is being direct. He may feel the need to mitigate his directness by avoiding eye contact (cultural adaptation). The U.S. engineer should look for the cultural patterns underlying his subordinate's behavior, withhold critical evaluation, and remember that while the man from Hong Kong may be proficient in English, this man's nonverbal behavior may reflect his own Chinese culture (dimensions).

In this manner, culture-general, content, and culture-specific objectives can be integrated. This integration is also important for another reason. There is in the field of intercultural training an issue referred to as the culture-general/culture-specific controversy. Should training emphasize aspects of a specific culture? Or should basic processes of intercultural communication be stressed? What we have proposed in the preceding is that neither of these positions is desirable, and that the dichotomy can be avoided in integrated training. Furthermore, missing in the culture-general/culture-specific distinction is the question of language-general/language-specific (Baxter, forthcoming). Language, as a cultural system of standards for behavior, is a major content area in a cultural awareness workshop. Attention to this area is critical in effective intercultural interaction, a point reflected in our

sixth basic dimension--language fluency does not equal culture fluency.

Cultural awareness workshops cannot overlook the area of language: learning a second language is a process of cultural adaptation, and one's behavior is very much affected by speaking a language other than one's own.

SELECTING TRAINING METHODS AND TECHNIQUES

A trainer must be able to select methods and techniques that fit together into an integrated workshop. Key criteria of this "fit" are:

- learning styles
- balance of content and process
- flow of the workshop
- variation in process (to allow for periods of discussion, physical activity, concentration and synthesis)
- flexibility

(For discussion of this background of training design, see Pusch, 1981:78-84)

Participants' past experience with techniques must be taken into account.

For example, a simulation will be easier for those who have familiarity with the method. Cultural background must also be considered. For example, persons from many cultures may be unfamiliar and uncomfortable with experiential learning techniques common in the U.S. (For learning styles of U.S. born adult, see R. and S. Zemke, 1981)

For the purposes of this guide it is possible to discuss only a few of the many methods and techniques which have been developed in the field of intercultural training. For further information, refer to the following: Casse, 1981; Hoopes and Pusch, 1979; Hoopes and Ventura, 1979; Jones, 1980; Kohls, 1981; Landis and Brislin, forthcoming; Seelye, 1974; Weeks, Pedersen, and Brislin, 1975. Levine (this Guide) gives examples of the methods of simulation, values analysis and analysis of cultural conflicts/case studies.

Simulation:

Simulation is a method of experiential learning, the value of which is nicely expressed in a quotation from Confucius:

I hear and I forget
I see and I remember
I do and I understand.

A key concept in understanding intercultural interaction is the in-group/out-group distinction. As part of the socialization process, individuals are taught to avoid certain people "on the basis of their color, religion, social status, ethnic heritage, occupation, parentage, or perceived state of mental health" (Brislin, 1981:7). This in-group/out-group dichotomy can be seen in terms of affinity and avoidance. An important issue to be dealt with in a cultural awareness workshop is one of why individuals who share a common cultural or ethnic background tend to group together, or form an in-group.

For example, when non-U.S. born students form cultural groups at recess or lunchtime, this may be seen negatively by teachers and other students. In industrial settings, it is not uncommon for U.S. born employees to ask, "Why do they always sit together in the cafeteria?"

The TAG GAME (Simile II) is a brief simulation which can lead workshop participants into discussion of ethnicity, affinity for likeness, and in-group/out-group behavior.

THE TAG GAME

The game which inspired THE TAG GAME was developed by
Norine Dresser, George O. Enell and Kay Hardman.

Purposes

This is a delightful game which can be used as a mixer as well as to teach some important concepts. The specific purposes of the game are:

1. To acquaint students with one another and to set a cooperative climate in the classroom.
2. To create a classroom atmosphere in which ethnicity can be discussed openly.
3. To help students appreciate the complexity, diversity and similarities among all persons.
4. To encourage students to look beyond sex roles and ethnic stereotypes.

Examples

- Round 1: The pupil wearing a blue triangle tag groups 'himself' with three other persons wearing blue tags of varying shapes and sizes.
- Round 2: The pupil wearing the blue triangle groups with other triangles of different colors and sizes.
- Round 3: This time the blue triangle groups with others on the basis of the size of badge.

Variation

Pupils divide into two teams and line themselves up according to some principle such as from smallest to largest feet. Each team tries to guess the organizing principle by which the other team is organized.

Materials

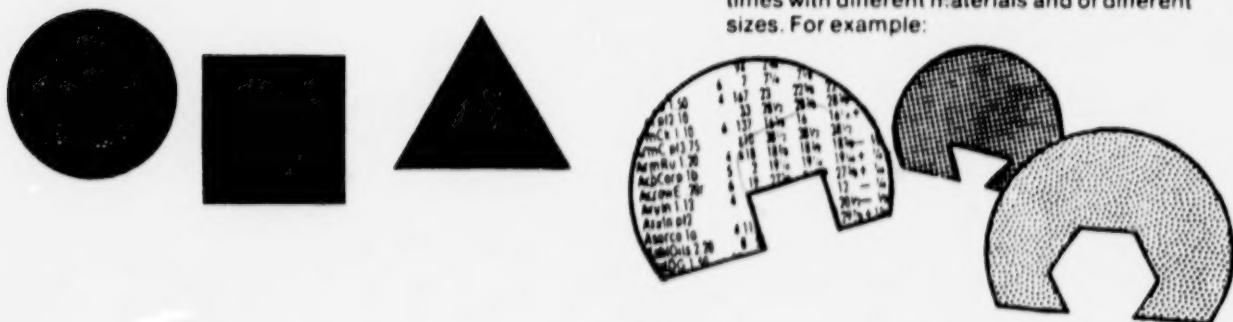
Two sets of tags are required.

First Set

- Number: Make one tag for each person.
- Materials: Red, white and yellow construction paper.
- Size: Make three sizes of tags: small, about the size of a postage stamp; medium, about the size of a name tag; and large, about the size of a 3x5 card.
- Shapes: Squares, circles and triangles.
- Number of each kind: Make approximately the same number of each type, i.e., large red triangles, small blue circles, etc. No need to get compulsive, approximating is fine.

Second Set

- Number: Make one tag for each person.
- Materials: The main requirement is variety. Use six or seven different types of material: candy wrappers, covers of magazines, newspapers, wrapping paper will all serve the purpose well.
- Size: Vary the size from that of a postage stamp to that of a personal size envelope.
- Shapes: Create six or seven different geometric shapes.
- Number of each kind: Each tag should be unique. However, variations of each design, each size and each material should be repeated two or three times with different materials and of different sizes. For example:



Photocopying of this game is permitted and encouraged.

THE TAG GAME

(continued from page 15)

Script for Director of The Tag Game

We're going to play a game. It's one that is fun, but also means something. After we're through playing, I'm going to ask you what it means.

Here are some tags. I want each of you to take one, and also a paper clip. Fasten the tag to your clothing where everyone can see it. You might clip it to your shirt pocket, your collar, sleeve or some other handy place.

Wait while everyone puts on his or her tags.

Now, without talking, walk around. As you pass other students (participants, workshop members, or whatever the appropriate title might be) look at their tags. Begin walking now.

Have them walk around for a few minutes. Periodically say:

Keep walking, no talking, look at one another's tags.

Once everyone has had a chance to see everyone else's tags, say:

Stop, look around you. Find one or more persons with tags that have something in common with your tag. Join together in a group. Do so without talking.

Once everyone has had a chance to form a group, repeat the process by saying:

OK, walk around again. Look at everyone's tag. No talking.

After they've walked around for a minute or so, say:

Stop, form yourselves into groups. This time, however, pick a different characteristic to group yourselves around. Do this now. Still no talking.

Repeat this process, walking around, forming groups according to some new principle, one more time.

Now you know how to play the game, I'm going to give you some different tags.

Hand out one of the second set of tags to each person. Repeat the process as above three or four times, that is, walk, group according to some principle, walk some more, regroup according to a different principle, etc.

Discussion:

The point of the discussion should be to help the students realize that people are more like the second set of tags than the first.

The first set of tags varies across a limited number of colors, shapes and sizes. Some people think of other people in the same limited terms: he's white, she's old, she's a girl, etc. But there is much more to people than the color of their skin, their age or gender. Like the second set of tags, people vary in innumerable ways. Not only physically but also by their attitudes, values and experiences. Because there is so much variety, it means two people who appear to be completely different on the surface are very likely to find many

similarities of interest, experience and goals. And finding similarities is one of the easiest ways for people to be understanding and to like one another.

A few questions to ask during the discussion:

1. What qualities of the tag did you use to group yourselves the very first round with the red, white and yellow tags? The 2nd round? The 3rd round? How many rounds do you think you would have been able to continue? Not many? Why not? Right, because the tags didn't vary too much, did they?
2. Follow the same line of reasoning with the second set of tags to point out that, with a little imagination, it would be possible to group in innumerable ways because there was so much variety to the tags.
3. Suppose you played the game without tags and I said, "O.K. students, group yourselves according to something you have in common with someone else in the group. Use yourself as a tag. Would you be able to get yourselves into groups? If so, what are some of the things you might find that you have in common? Let's list them on the chalkboard." Make the list very long including hobbies, interests, etc.

Summary Statement

People are more like the second set of tags than the first. That means that two people who look very different on the outside will be very likely to find many things that they have in common. All they have to do is to be willing to talk and explore. If we do find things in common, we are more likely to become friends.

Stage II of The Tag Game⁸

- Have the students divide into two teams.
- Have one team go outside the room. Both teams then arrange themselves in a line from the most to least of some characteristics. For example, they might arrange themselves from the least yellow in their tags to the most yellow.
- The two teams then line up facing each other and try to guess the organizing principle of the other.
- After doing it once or twice with the tags, they are ignored and the participants use themselves as tags. For example, they might arrange themselves from the person with the largest feet to the smallest feet.

Discussion

- It is hoped that the act of using their bodies as tags will enable participants to feel freer to talk openly about ethnicity and racial characteristics.
- By lining up using a single characteristic, students should be encouraged to realize that differences are often a matter of degree and not a "black and white" situation.

From: Simile II: catalogue S9 (G. Shirts). Available from
Simile II, P.O. Box 910, Del Mar, CA 92014.

Used early in a workshop, the Tag Game introduces the important element of physical activity, and helps participants feel more comfortable with one another. The most important part of the simulation is the debriefing. The main point of the simulation will be brought out and reinforced. The workshop leader might ask, "Suppose you took off your tags, and you yourselves became tags. What aspects or qualities of one another would you use in other to form groups?" The workshop leader should point out that non-physical attributes are important. After some discussion, the trainer should ask the group to think of situations and persons outside of the workshop. Attention can be focussed on a particular case, e.g., "Why might Korean employees in a company prefer to sit together at lunch and coffee breaks?"

In a workshop in which the Tag Game was used, participants compiled the following list of factors which play a role in the grouping of people (the list is by no means exhaustive):

language	age
personality	sex
nonverbal behavior	occupation
physical characteristics	interests
race	social and economic status
ethnicity	degree of education
shared past experiences	personal attractiveness
location (e.g., department	religion
in a company, neighborhood)	political beliefs
values	

Many important points can come out of a discussion on the cultural dimensions of each of these factors. In summarizing this activity, the trainer may want to bring in various key points:

- The in-group/out-group distinction, as mentioned above.
- At a level of generalization, culture itself is a fundamental basis of interpersonal affinity: "We have the same cultural background, therefore I can predict much of your behavior. I am comfortable interacting with you."
- Communication is an act of sharing. Each instance of successful intercultural communication becomes a basis upon which persons welcome further communication with one another.

- Culture and language fatigue: considerable effort is involved in interacting with persons whose culture is different than one's own. This is especially true with language, since language itself is a cultural system. To take the example given above, Korean employees in a company may wish to group together at lunchtime in order to relax and speak their own language. Speaking a second language can be very fatiguing--a fact of which many native speakers of English are not aware.
- There is a risk of being "ostracized" by one's cultural in-group if one seeks to join another cultural group, or if one appears to be taking on the behavior patterns of that other group.

Critical Incident Analysis

In the early 1950's, researchers developed a structured method of observing and recording human behavior. As reported by Flanagan (1954), this method was named the "critical incident technique". The incident was defined as a segment of observable human behavior which by itself would permit inferences to be made about the persons involved in the activity. An incident was critical if the intent of the observed acts was clear and the consequences of the acts could be reasonably predicted (Flanagan, 1954: 327).

In the field of cross-cultural training, the critical incident technique was developed into a training method. A critical incident, as the term is now generally understood, is an incident of intercultural misunderstanding. The written description of such an incident is generally no longer than 300 words, and focuses on only a small set of identifiable cultural factors. The situation is one of cultural encounter whose outcome has cross-cultural significance. The analysis of the intercultural interaction of individuals in a concrete situation leads from specific behaviors to recognition of underlying cultural generalizations. This analytic approach gives a cognitive understanding of the influence of culture on behavior, and of the cultural consequences of an individual's behavior. In addition to 'critical incident', other terms are often used,

e.g., 'cultural encounter' and 'cultural conflict'. In this guide, Levine discusses "cultural conflicts/case studies" and gives examples and analyses of two cultural conflicts.⁹

The analysis of critical incidents/cultural encounters can be guided through the use of many types of questions.

For example:

- What are the cultural factors in this incident? (recognition)
- Which factor or factors can be seen as causing the misunderstanding? (analysis)
- What specifically could be done to resolve this misunderstanding? (resolution)
- Given their cultural differences, what significant difficulties might arise in the future between the people involved in this incident? (anticipation)

(Renwick, n.d.:25)

- What culture-specific information would help the individuals in this incident to avoid future misunderstanding of the sort described?
- What is the problem?
- What are the possible consequences of this problem?
- What skills do the individuals in the incident now have which could be used to resolve the difficulty?
- What new skills do they need?
- What are the benefits of such skills?

(Gornley, McCaffery, Edwards, 1981)

Critical incident analysis presents learners with a microcosm of intercultural interaction. Through integrated questions, learners identify cultural factors, trace causes of misunderstanding, and recognize the consequences of misunderstanding. Most importantly, learners become aware of the interactional dynamics of cultural encounter.

Cultural Encounter File: The content for incidents to be studied best comes from actual experience, and a trainer should keep a file, recording cases of cultural encounter. There are various sources for such cases: personal experience or observation; reports from others; books and articles (providing other analyzed and unanalyzed cases); non-print materials such as video tape. It is best to record incidents on separate index cards so that each incident can be easily located and

used separately for development into a critical incident analysis or other training exercise. It is a good idea to write down observed cultural encounters as soon as possible, as it is necessary to record all relevant details of the situation.

For example:

- The participants' nationality or cultural background
- Age
- Sex
- Role relationships
- Goal of the communication or activity
- What was said and done
- Reactions
- Environment (e.g., time of day, physical conditions)
- Nonverbal aspects of the interaction

Cases from a trainer's cultural encounter file can be developed into critical incident analyses. In a workshop, an analysis can be extended into role play. The incident itself can be enacted, along with future interactions (consequences), and suggested resolutions of the misunderstanding. Cases of cultural encounter can also be treated through improvisation.

Improvisation

Situations from a cultural encounter file can be treated in many ways other than a critical incident analysis. For example, a situation can be improvized by workshop participants, prior to analysis. The key to improvisation is that participants do not know ahead of time the details of their interaction. It is not scripted. An element of conflict can give direction to the improvisation. Improvisation cards are given to the participants in the exercise, to describe key aspects of the situation. It is important that the participants not see one another's cards, for it is the difference in information given which generates the improvisation. (For a brief discussion of improvisation, see Via, 1976:24-28).

The following is an example, based on an actual cultural encounter. The focus of this improvisation is on the manner in which culture influences one's response, verbal and nonverbal, to compliments or "positive feedback". Depending on the cultural backgrounds of the participants, the outcome of the improvisation will vary.

Improvisation Card for Participant A

You are a first-line supervisor in an electronics firm. One of your hourly employees has been demonstrating particularly good performance over the last few months: good attendance, always meeting his/her production quota, and contributing to team rapport. You want to give him/her positive feedback about this, letting him/her know that you see him/her as a "top performer". You find an opportunity today: you walk into the company cafeteria and see him/her sitting by himself/herself.

Improvisation Card for Participant B

You are an hourly employee at an electronics firm. You would like to move up to a lead position. You've really been trying over the last few months to improve your job performance. You'd like your supervisor to notice you. Right now, you're on coffee break and are sitting by yourself in the company cafeteria.

Procedure for Improvisation:

- A. Ask two persons to participate in the improvisation.
 - B. Explain the general setting to the others in the workshop
 - C. Ask them to act as observers.
 - D. The improvisation takes place.
 - E. Lead a discussion of the improvisation.
 - During the discussion, the trainer should keep several questions in mind:
 - Exactly what was the "employee's" behavior in responding to compliment/positive feedback?
 - How did (s)he learn to do that?
 - What were the improvisation participant's perceptions?
 - How did the observers perceive the "employee's" behavior?
 - Was the behavior appropriate, given the setting?
1. The trainer can start the discussion by asking the observers, "What did you see? What were they doing?" It generally takes a moment before the group observes that the "supervisor" was praising the "employee".
 2. The trainer then alternately questions the observers, the employee and the supervisor.
 3. If the participants in the improvisation are both U.S. born, the outcome may be as follows: At the beginning of the improvisation, observers comment that there is a moment of "sparring". The employee explains that this is because she did not know what the supervisor wanted, and so she was being careful. When the supervisor begins to praise the employee, observers note that the employee sits in a relaxed manner (often with legs crossed), maintains steady eye contact, and smiles. In response to praise, the employee says things such as "Why, thank you," "Well, I feel I have been improving my performance," "That's nice to hear." After a moment, the

employee may even broach the subject of her desire to be promoted to a lead position. The observers see the employee as being self-confident, and somewhat assertive. The supervisor shares this perception. When asked, "Would you consider promoting her to lead?", the supervisor says "Yes." U.S. born observers see the employee's behavior as being appropriate. Non-U.S. born may not agree with this, however, and the trainer should explore this. Bringing in the notion of culture learning, the trainer asks the employee, "How did you learn to respond to praise in this way? Did someone teach you to say 'Thank you' to a compliment?" The employee may mention several sources of learning, but the answer is usually that no one formally taught her this behavior.

- F. At this point, ask another person to participate in a second improvisation. The setting is exactly the same, with the same person as "supervisor". There is a change of "employee". The new participant takes the same employee improvisation card as before but in addition is given the following card.

Improvisation Card for Participant C

You are the employee at the electronics firm. The situation is the same, except:

You are from Taiwan. You hold the cultural values of group harmony and recognition of hierarchy. Whenever you receive a compliment or praise, you feel that the appropriate response is to deny this, crediting the group or someone in higher status than you. You feel that explicitly accepting praise would make you "stand out" from your work group-- something which you do not want to do.

- G. The improvisation takes place as before, with workshop participants observing.
- H. Lead a discussion of the second improvisation.
1. With a U.S. born participant as the Taiwanese employee, the outcome tends to be as follows: The employee sits forward in the chair, knees together, hands in the lap. There is an avoidance of eye contact (i.e., the participant tries to avoid eye contact, but is usually unable to do so throughout the improvisation). In response to praise, the employee says things such as, "Oh, no," "My group is very good," "It's because you are a good supervisor." Observers see the

employee as being nervous and lacking self-confidence. The supervisor shares this perception, and questions whether it would be advisable to promote this person. U.S. born observers do not see the employee's behavior as appropriate. A Vietnamese observer in one workshop commented, "This reminds me very much of the way Indochinese women act. I think she is being polite and respectful. From her point of view, this is appropriate."

This improvisation uses the technique of role reversal--having someone take on the behavior characteristics of another culture. The trainer may ask the employee, "Was this easy for you to do? Were you comfortable?" This question leads to a discussion of cultural adaptation and of the difficulties involved, and thus deals with the ethnocentric position of "They're here in this country, and they just have to learn our culture."

The actual cultural encounter underlying this improvisation was one in which a U.S. born supervisor gave praise to an employee from Taiwan. The employee, in response to the supervisor's "positive feedback", replied, "Oh, no, no. It is thanks to you that I am doing a good job. You choose the right things for me to do." The supervisor saw this as a lack of self-confidence, of self-esteem--a perception having significant consequences in regard to the employee's job advancement.

To summarize, this improvisation involves workshop participants in direct experiential learning. It takes a specific area of organizational culture--evaluation and norms of feedback--and demonstrates that cultural differences in behavior can have significant consequences. It enables the trainer to deal with notions such as culture learning, perception, nonverbal behavior, and analysis of intercultural interaction.

Interaction Analysis

Throughout the workshop, the trainer must keep the focus on intercultural interaction. Functional awareness is not a question of the arithmetic addition of "own culture" plus "other culture". Instead, there needs to be an awareness of the complex interactional process set up when individuals of different cultural backgrounds are brought together in one context. There is also the additional dynamic of certain of these individuals having to use the first language of other individuals in the context. Thus, in introducing culture-specific information and in leading and debriefing workshop exercises, the trainer must constantly point out aspects of the process of intercultural interaction.

Underlying a cultural awareness workshop, then, will be an approach which can be referred to as interaction analysis. (For various treatments on interaction analysis, see Baxter, et al., forthcoming; Erickson, 1975; Gumperz, Jupp and Roberts, 1979.) It was earlier stated that a basic principle of intercultural communication is the ability to learn from instances of intercultural miscommunication. However, the ability to reflect on an act of communication depends upon knowledge of the types of variables involved in that act. To a person without such knowledge, an act of communication can appear to be a vast uncharted terrain. In a word, one component of cultural awareness is the ability to map communication.¹⁰ The main "road signs" of such a map are:

- who
- role relationships
- communication goals
- environment
- written and oral communication
- 1-way vs. 2-way communication
- nonverbal behavior
- attitudes

The following is a sample of the kinds of questions which can be asked about specific examples of intercultural communication and miscommunication. By applying such an analysis to examples of communication--such as to an improvisation or to videotaped examples--workshop participants become more aware of the many variables which operate in their own communication.

MAPPING COMMUNICATION:
Analysis of Intercultural Interaction

(Each of the following questions has linguistic and/or cultural implications.)

WHO

1. In this situation, what is each person's
 - age
 - sex
 - cultural background
 - mother tongue

ROLE RELATIONSHIPS

2. What are their role relationships?

COMMUNICATION GOALS

3. Are these persons trying to accomplish the same thing in this communication?
4. Are they clear as to the procedure to follow in reaching the communication goal?
5. Are there cultural differences in how these persons perceive the goal or the procedure to be followed in reaching it?

ENVIRONMENT

6. How do these persons each perceive the overall communication environment? For example:
 - culturally familiar --- culturally unfamiliar
 - sympathetic --- unsympathetic
 - formal --- informal
 - hurried --- unhurried
 - stressful --- non-stressful(cf. Munby, 1978:64)

SPOKEN ENGLISH

7. Do these individuals speak English in systematically different manners? For example:
 - information structure
 - stress/intonation
 - meaning of vocabulary items(cf. Gumperz, Jupp, Roberts, 1979)

1-WAY/2-WAY COMMUNICATION

8. Is this a situation of 1-way (monologue) or 2-way (dialogue) communication?
9. Do these persons comfortably take turns in speaking?
10. Are they good listeners?

NONVERBAL BEHAVIOR

11. Do they pay attention to nonverbal behavior?
12. Are there cultural differences in their nonverbal behavior?
(For example, the function of eye contact in turn-taking behavior.)

INFERENCES

13. Do they make inferences based on one another's verbal and nonverbal behavior? (For example, inferences as to one another's attitudes or emotional state.)

ASSUMPTIONS

14. Do they hold unshared assumptions? (For example, assumptions concerning the purpose of a performance evaluation or parent-teacher conference.)

ATTITUDES

15. Do they respond to one another in a manner which draws out information, thoughts, and feelings?

ASPECTS OF DESIGNING AND CONDUCTING A WORKSHOP

Designing and then conducting a cultural awareness workshop is an intricate multifaceted process. We have found two aspects in particular to be critical with regard to the effectiveness of workshops. The first concerns the form of the workshop itself. Evaluation questions can focus on the form and process of the session:

- In what ways has this workshop been a product of mainstream North American culture?
- In what ways has your own culture influenced your participation in this workshop?

(Renwick, n.d.:30)

It is necessary to answer these questions for several reasons. Workshop participants who are not of a so-called mainstream North American cultural background may be uncomfortable with and unable to learn in a workshop structured and conducted according to dominant U.S. value orientations. Such a workshop, for instance, would emphasize verbalization, learning from peers, an informal trainer-participant relationship and flexibility in scheduling of workshop activities and group discussion. To take an example, in a workshop with Japanese and U.S. participants, discussing and learning about Japanese communication style while maintaining dominant U.S. patterns of turn-taking during the discussion would be an essentially contradictory activity. It is in generally quite common that certain workshop participants are more comfortable with "jumping in" with comments, or questions. If the process of the workshop grants such persons greater "discourse power", they will dominate discussion. A trainer must enable others in the workshop, not comfortable with this mode of interaction, to participate--whether this participation be verbal or carried out in other ways at other times.

A skilled trainer can use the style of the workshop itself to demonstrate cultural differences. A memorable experience for one of the authors was that of attending a slide presentation about Afghanistan. The presenter, a U.S. national who had lived several years in Afghanistan, showed the slides with a very old projector and in a very "non-professional" way. The author experienced extreme frustration until learning that this was a re-creation of an actual cultural experience which the presenter had gone through. The author's learning experience was a powerful one.

The second aspect of designing and conducting a workshop which we would like to discuss concerns the make-up of the workshop group. Whether the group is monocultural or multicultural is significant. The field of cross-cultural training is dominated by U.S. methods and techniques, yet with a multicultural group, the trainer cannot assume familiarity or comfort with common workshop activities such as simulation and role play. To cite an instance of this, a group of Japanese students found that the main source of their anxiety during a given simulation was not the specific activity called for in the simulation, but was rather the fact that they were not familiar with this technique (Kikuchi and Matsunoo, 1978). In another example, one of the authors learned that before Japanese students could successfully participate in a lengthy simulation (BAFA BAFA), considerable preparation time was needed in order to ensure that the students understood the process of what was about to happen. Using the same simulation with a group of highly educated Nigerian businessmen proved disastrous because they found it difficult to learn anything serious from "such a childlike activity".

An ever-present factor which affects the progress of workshop activities is the level of risk involved for the participants. When trainer and participants share the same cultural background, the trainer can sense what the group is ready for. However, with a multicultural group, the trainer cannot afford to take for granted things such as amount of self-disclosure required in an activity, whether to use an inductive or a deductive approach, asking people to perform in front of others, and giving preparation time or just "jumping in and seeing how it goes". In every multicultural workshop there is the potential for intercultural misunderstanding. The framework which Furey proposed for identifying sources of misunderstanding in the multicultural classroom (see the section "Assessing Needs" earlier in this section) can be adapted for application to workshops.

With a monocultural group, a trainer needs to help participants communicate their own intercultural experiences in ways that do not lead to stereotyping or generalizing about "them". The trainer must maintain a perspective of intercultural interaction: it is all too easy to forget that, from the point of view of "them", persons in the workshop are members of a different culture. From this point of view, workshop participants are "them".

The sources of culture-specific information are more extensive in a multicultural workshop. However, when a participant volunteers information about his or her own culture, the trainer must weigh this in terms of width or generalizability. A trainer should also keep in mind that it is easy to put a person on the spot by asking him or her to speak, for example, for all French, for all Nigerians. It is common for persons to vacillate between comfortable speaking in generalizations about their own cultures, and wanting to speak only "for myself". (For an activity which allows

workshop participants to experience the difficulty of making cultural generalizations, see the cross-cultural analysis exercise in Levine's chapter, this Guide.)

To summarize, the form and process of a workshop and the cultural make up of the group are important factors. Having participants identify the value orientations upon which the workshop is based can itself be an activity illustrating the pervasiveness and out-of-awareness of the influences of culture. It can also illustrate the point of how culturally-based expectations affect reactions and evaluation. To reiterate, we wish to stress that a trainer should consider the cultural membership of participants when choosing activities, designing the progression of the workshop, and in facilitating the manner in which participants contribute to the workshop.

EVALUATING THE WORKSHOP

A detailed treatment of training evaluation is beyond the scope of this guide. Yet every trainer, having conducted a workshop, should ask himself or herself:

Has there actually been any learning? If so, what kind of learning? Is it what we intended? If our best efforts have resulted in some learning, how much learning has there been? For whom? And how long will the learning be retained? Does it become the basis and means for still further learning over time, or is it quickly extinguished?

(Renwick, n.d.:1)

Although evaluation occurs at the end of a workshop, the trainer should see evaluation design as one of the initial steps in designing a workshop. Not only is evaluation tied to the setting of workshop objectives, but given the press of time, it is all too possible to overlook the need for careful evaluation. A valuable resource in designing evaluations is the Evaluation Handbook (Renwick, n.d.)

One on-the-spot technique of evaluation is for the trainer, at the end of the workshop, to ask each participant to state one important thing which (s)he learned during the workshop. This functions as a summary of the workshop, and enables everyone to contribute to the phase of concluding the session. From the point of view of evaluation, if no one brings up a point which the trainer considered to be important in designing the workshop, then this indicates that revision is needed. On the other hand, if several participants were struck by a point not seen as important by the trainer, then later workshops can be designed to emphasize this point. (For other creative approaches to evaluation, see Bulletin on Training, 1980.)

Given that the goal of a cultural awareness workshop is functional awareness, the ideal evaluation would be a long term one which would

answer the question: Are workshop participants able to take awareness and make it functional by developing skills and attitudes which facilitate intercultural interaction? To be realistic, it is rarely possible to conduct the type of follow-up evaluation necessary for answering this question. This is a limitation of any short-term training, but does not mean that a cultural awareness workshop is of little value. Even a short workshop can "set the stage" for continued intercultural learning. A cultural awareness workshop gives participants knowledge of their own culture(s), of the cultures of others, and of the dynamics of intercultural communication. It involves them at the affective level through experiential learning activities. The workshop thus takes participants toward the development of an "intercultural attitude", the essence of which is a desire to be more effective in intercultural encounters, and to go further in intercultural learning. The perspective inherent in this attitude is one of seeing intercultural differences not as problems to be solved, but as resources to be used for the benefit of all. (Cf. the concept of a "cross-cultural attitude" in Gudykunst, Hammer, and Wiseman, 1977; Gudykunst and Hammer, forthcoming.)

Even though workshop participants may have had extensive intercultural experience, for most of them a cultural awareness workshop will probably be their first guided exposure to intercultural learning. A well-designed workshop will enable individuals to reflect on and learn more fully from past experience, and will provide them with that awareness which will give impetus to future learning.

CONCLUSION

We have taken the trainer's point of view in looking at aspects of designing and conducting a cultural awareness workshop. Yet we by no means believe that this portion of the guide provides adequate preparation for actually conducting a workshop. Anyone taking the trainer role in a workshop needs a firm conceptual grounding in intercultural communication, should be interculturally aware, and must be competent in training skills. Throughout this section of the guide, we have cited references which will be of value to anyone interested in actual training. This guide as a whole provides extensive resources. In addition, it is possible to participate in training for trainers in the intercultural field.¹¹

We have left until last that which is perhaps the most important aspect of a cultural awareness workshop. From the trainer's point of view, this is the sense of satisfaction a trainer experiences in contributing to others' appreciation and understanding of cultural diversity, and in contributing--no matter how slightly--to peace and understanding in our multicultural world.

ENDNOTES

- 1 In a recent U.S.-Japan technology transfer project in a major U.S. multinational corporation, the Intercultural Relations Institute provided American and Japanese managers and spouses with cross-cultural and language training. Given the 18-month duration of the project, it was possible to set as objectives the development of specific skills and attitudes.
- 2 Levine, this Guide, gives an outline for a 6-week workshop.
- 3 The source of this continuum is Clarke, 1967. Working with a group of foreign students at Cornell University, Clarke described steps of intercultural learning: awareness, understanding, respect, acceptance/appreciation, interaction.
- 4 For a discussion of steps in planning a cross-cultural training program, see Push (ch. ed.), 1981. For a broader theoretical discussion of training design, see Gudykunst and Hammer, forthcoming.
- 5 This example is taken from a presentation on Vietnamese culture given by Lynell Burmark-Parasuraman at the 1981 CATESOL Bay Area Regional Conference, Kentfield, CA, October, 1981.
- 6 The authors would like to thank Ann Frentzen for her notes on this presentation.
- 7 The authors would like to thank Louise Klyman for her kind cooperation. She is Specialist for English Language Acquisition Programs (Multilingual and Bilingual), Santa Clara Unified School District, Santa Clara, California. At the present time (June, 1982), there are speakers of 43 different languages in the district's classrooms.
- 8 In working with adults, the authors have found that Stage I of the Tag Game is adequate for stimulating discussion.
- 9 For a detailed description of the critical incident technique as applied to intercultural conflict, see Fiedler, Mitchell, and Triandis, 1971. An extension of analysis of a single critical technique is the cultural assimilator. This cognitive learning method presents a series of critical incidents in the form of programmed learning material. Cultural assimilators have been constructed and are available for several countries. For further information on critical incidents and cultural assimilators, see the references cited at the beginning of this section on training methods and techniques. Brislin, 1981: 101-105, gives a succinct description of the cultural assimilator approach; Albert and Adamopoulos, 1976, gives a more detailed discussion. The cultural assimilator approach, in a simplified form, has recently been used as a format for English-as-a second-language materials: Ford and Silverman, 1981; Olsen 1982.

10 The term 'map' is taken from Language and Intercultural Research Center, 1976.

11 The following organizations offer training for trainers:

Stanford Institute for Intercultural Communication
P.O. Box A-D
Stanford, CA 94305 USA
(415) 497-1897

Society for Intercultural Education, Training and Research
1414 Twenty-second Street, NW
Washington, DC 20037 USA
(202) 862-1990

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Zemke, R. and S. 30 Things We Know for Sure About Adult Learning. Training/HRD, June, 1981: 45 ff.

References

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The Cultural Awareness Training Project wishes to thank and to give credit to the Intercultural Network, Inc. and to the Intercultural Relations Institute for allowing the incorporation of parts of their Selected Bibliography in this reference section.

THE DEVELOPMENT OF THE FIELD OF INTERCULTURAL COMMUNICATION *

Intercultural communication as a field in itself is relatively new. Anthropologists, political scientists and linguists have for a long time, of course, been concerned with the various dimensions of culture and communication, but, until recently, none put them together in a broad framework of intercultural relations. Academically, the stage was probably set when "communication" was distinguished from "speech" and became a subject of specialized concern, and when anthropologists began studying the patterns of modern as well as ancient and "primitive" cultures.

Intercultural communication is one of those fields which emerged from immediate experience and was built upon practical need, rather than being the off-spring of abstract intellectual inquiry (as occurred, for instance, in the development of demography). The needs were fairly explicit: (1) to train Americans to function more effectively abroad during the post World War II period when they were swarming overseas in vast numbers to live, work or study; (2) to aid in the adjustment of foreign students and trainees who began in the same era to come in large numbers to this country seeking the keys to industrial and technological development; and (3) to understand and manage the more explosive dimensions of inter-racial and inter-ethnic relations in the United States as the civil rights movement gained momentum in the early 1960s.

The people most affected by these events and forces sought answers wherever they could. They read Hall, including his second book, The Hidden Dimension, in which he analyzed the cultural use of space and demonstrated vividly the practical value of cross-cultural analysis. They read in communication theory, especially David Berlo's Process of Communication which was used as the theoretical framework for international communications training programs at Michigan State University. They read Herskovitz on cultural relativism and Gordon Allport on prejudice. They studied the results of Rokeach's world-mindedness research and began to explore kinesics and other aspects of non-verbal communication. They read anthropologists Clyde Kluckhohn and Margaret Mead and were particularly influenced by Florence Kluckhohn and Fred Strodbeck's Variations in Value Orientations. Many turned to humanistic psychology and human relations, studying the work of Carl Rogers and Abraham Maslow.

* Adapted by Margaret D. Pusch from Hoopes, David S., "Intercultural Communication Concepts and the Psychology of Intercultural Experience," in Pusch, M.D., ed., Multicultural Education: A Cross-Cultural Training Approach. LaGrange Park, IL: Intercultural Network, Inc., 1979; and King, Nancy, "Intercultural Communication: An Overview of the Field," unpublished, 1979.

Then the Peace Corps began sending thousands of young Americans to the far corners of the earth. These Peace Corps volunteers had to be trained. Materials were gathered in bits and pieces -- exercises, mimeographed readings, bibliographies -- and used in the training process, ultimately to appear in the first cross-cultural training manual (Wight and Hammons, 1970).

In the mid-1960s a cluster of scholars, students and program officers at the University of Pittsburgh began to study the subject with some care. A series of intercultural communication workshops were sponsored by the Regional Council for International Education and the Intercultural Communication Network to explore the process in a multicultural laboratory setting. Funding for these workshops and other activities that furthered the development of the field was provided by the National Association for Foreign Student Affairs. Marshall Singer, a political scientist at Pittsburgh, wrote his seminal essay, "Culture: A Perceptual Approach" in which he used the Whorfian hypothesis as his take off point, except that he substituted "perception" and "perceptual systems" for "linguistics" and "linguistic systems" as the arbiters of culture. Singer's essay appeared in the first of a series of Readings in Intercultural Communication edited by David Hoopes and published by the Network. The Readings were designed to make more easily available to people in the field articles, essays and educational materials that had not yet found their way into normal publishing channels.

Edward Stewart was working on an elaboration of the Kluckhohn-Strodtbeck values orientations model, analyzing American mainstream culture from a cross-cultural perspective, though his book, American Cultural Patterns: A Cross-Cultural Perspective, did not appear in print until 1971. Stewart's work was particularly important because it not only compared and contrasted cultures but examined them from the perspective of cross-cultural interaction. Stewart has been part of a research team at the Human Relations Research Organization in Washington where a complicated technique for training American military and technical personnel going overseas was developed. It was an elaborate "contrast American" role-play for which Stewart's analysis served as the theoretical framework.

An anthology of readings (Samovar and Porter) was published in 1972, but it wasn't until 1975 that the first substantial basic text on the subject appeared (Condon and Yousef). Two thin books attempting to analyze communication in inter-racial terms also came out about this time (Smith, 1973; Rich, 1974).

By now other developments had taken place. The Culture Learning Institute of the East-West Center had become an important source of new research. Courses were being introduced in colleges and universities around the country. The Training Institute of the Business Council for International Understanding was gaining a foothold in business for cross-cultural training. The Center for Research and Education in Denver refined the techniques of Peace Corps training and served as a focal point for the early efforts of cross-cultural trainers to identify themselves as professionals. In the military, the Navy had long sponsored intercultural research and now inter-racial training was instituted in several sectors. The State Department and U.S. Information Agency began to recognize the

significance of intercultural communication in American foreign relations. By 1978, USIA and the Bureau of Educational and Cultural Affairs, Department of State, would be combined into the International Communication Agency.

In the seventies, a greater focus on the cross-cultural training dimensions of business communication and management effectiveness programs was developing. As with other areas in intercultural communication, this emerged out of practical need. Harris and Moran (1979) note that not only have multinational corporations become concerned about the negative attitude of cordial dislike that many American businessmen are engendering in foreign nationals, but businesses have also become alarmed at the financial costs of employee turnover in overseas assignments. They cite the following statistics: "Two major multinational corporations working in Iran in the late Seventies reported respectively a premature return rate of 50% to 85% on American employees sent to that Middle East nation. The estimated return cost for such personnel and their dependents ranged from \$55,000 to \$150,000 per family and did not count replacement expenses."

To reduce such costly mistakes, a number of businesses began providing intercultural effectiveness programs for their employees; realizing that the cost of implementing these programs is miniscule in comparison to the cost of employee turnover and the cost of damaged employee/customer relations. In addition, business schools began to develop new management models which take into consideration cultural factors and their influence on all aspects of production and conducting business.

The number of organizations (business, governmental, private consulting and training, religious, academic) involved in designing and conducting intercultural education and training programs grew dramatically. In 1975 the Society for Intercultural Education, Training and Research was established to bring together people in a variety of disciplines and organizations engaged in intercultural activities. The purpose was to provide a forum for the exchange of information on what was actually happening and to contribute to the advancement of the field. The organization launched a major state-of-the-art study in the intercultural field with funding from the Department of State which reviewed the developments thus far and suggested new directions for exploration, refinement and growth.

Cross-cultural and ethnic issues were getting attention in education. One of the major events that focused attention on these issues was the civil rights movement and its culmination in the riots of 1967. Many old concepts went up in flames along with the cities that year. One of them was the "melting pot." The inherent culturally pluralistic nature of American society could no longer be ignored. The demand for minority and ethnic group rights coupled with an assertion of cultural identity brought intercultural communication home to the United States. This was especially true in education where integration, special programs for the economically disadvantaged and, finally, bilingual/bicultural and multicultural education programs were initiated.

As a result of these efforts, the influence of student's cultural and linguistic backgrounds on learning patterns became increasingly obvious. It became equally apparent that understanding the cultural dimension of communication and human relations processes as well as the differences in cognition is critical in making a successful transition to a genuinely pluralistic society.

By this time too the literature of black and ethnic protest had turned into an analysis of ethnicity and inter-ethnic relations. Glazer and Moynihan published Beyond the Melting Pot and then a second book on ethnicity; Kenneth Clark studied the psychology of the black ghetto, Ramirez and Casteneda wrote on cultural democracy and bicultural development. Among the ethnically oriented, "communication" was not a key word. More often one heard "cultural pluralism," "ethnic identity," and "cultural democracy."

One of the more significant problems in the field has been its division into two parts which have remained unnecessarily separate-- the international intercultural focus and the domestic inter-ethnic focus. The international has found its place in higher education and in training personnel for overseas service while the inter-ethnic interest has been located in elementary and secondary education and has concentrated on teacher education at the university level. Interest in the latter is increasing among other professionals in, for example, the areas of health care delivery and social work. Further, internationalists tend to come from mainstream American culture and use intercultural terminology while the domestic concern arises most strongly out of the minority groups and expresses itself in terms of "cultural pluralism." There is thus, almost a cross-cultural division inherent within the field. There is an understandable volatility and immediacy of conflict in domestic inter-ethnic relations. This lends to it a different character and sometimes those pressures act to impede cooperation between the two in dealing with ethnic issues either conceptually or in practice. But the thrust of both communities, domestic and international, should be in the same direction, toward the development of the knowledge and the skills needed to manage cultural diversity and bring about a more equitable distribution of the social good.

In summary, the field of intercultural communication is new, dating its genesis in the post World War II era when international exchange and, later, the civil rights movement gained prominence. In this 35 year period, the field has progressed through several stages: (1) the growth of a body of theory and research literature; (2) the emergence of a felt need for culture learning and for skill building in intercultural relations; (3) the formulation of organizations to collect, synthesize, publish and distribute the extant theory and research findings; and (4) the emergence of private and public organizations which developed experiential training programs as well as the growth of courses in intercultural communication in colleges and universities. In these efforts, individuals from a variety of disciplines including anthropology, psychology, social psychology, speech communication, linguistics and business have been involved in creating the study of "cultures interacting."

PEOPLE RESOURCES

Helene Bailey
American Indian Center
225 Valencia Street
San Francisco, CA 94103
(415) 552-1070

Native American Culture

James Baxter
Wilson Adult School
1840 Benton Street
Santa Clara, CA 95050
(408) 985-6382

General Cross Cultural Communication
Training Cross Cultural Communication
Trainers

Jaime Borrazas
Mission Language Vocational
School
2929 19th Street
San Francisco, CA
(415) 648-5220

General Hispanic Culture

Doug Campbell
Department of Anthropology
2220 Piedmont Street
Berkeley, CA 94720
(415) 642-6906

Filipino Culture
General Cross-Cultural Communication

Eric Crystal
Counterpart Consultants
4316 Gilbert Street
Oakland, CA 94611
653-2262/845-8312

Indochinese Cultures
General Cross Cultural Communication

Steve Epstein

Indochinese Cultures

Roy Hopkins
American Indian Center
225 Valencia Street
San Francisco, CA 94103
(415) 552-1070

Native American Culture

Deena Levine
Intercultural Relations
Institute
Stanford University
Stanford, CA
(415) 497-1897

General Cross-Cultural Communication
Training Cross-cultural Communication
Trainers

Rani Marx
1526 Spruce Street
Berkeley, CA 94709
(415) 549-1857

Indochinese Cultures

Elvie OwYang
Chinatown Resources Development
Center
615 Grant Avenue 4th Floor
San Francisco, CA 94108
(415) 391-7583

Chinese Culture

Sofia Prudenciado
Fil-Am Employment Training
Program
335 Valencia Street
San Francisco, CA
(415) 626-1608

Filipino Culture

Sheila Ramsey
Wilson Adult School
1840 Benton Street
Santa Clara, CA 95050
(408) 985-6382

General Cross Cultural Communication
Training Cross-Cultural Communication
Trainers

Anna Walker
2946 Georgia Street
Oakland, CA 94602
(415) 482-0398

Black American Culture
General Cross Cultural Communication

Robert Walsh

Indochinese Cultures

PRINT RESOURCES

The purpose of this section of the resource guide is to suggest where publications in the field can be more easily acquired and how to continue locating resources useful to people interested in intercultural communication. The producers/publishers of the titles listed in the materials section are also listed.

SOURCES OF PUBLICATIONS AND INFORMATION ABOUT MATERIALS

Addison-Wesley Publishing Company, Inc.
2725 Sand Hill Road
Menlo Park, CA 94025

Aleman Press
P.O. Box 5265
San Francisco, CA 94101
(415) 661-1515

America-Mideast Educational & Training Services, Inc. (AMIDEAST)
1717 Massachusetts Ave., NW Suite 100
Washington, DC 20036

Publications and media--emphasis on Middle East countries.

American Association of Colleges for Teacher Education (AACTE)
One Dupont Circle, NW Suite 610
Washington, DC 20036

Project on Multicultural Education has produced titles on the subject and information on other resources.

Bobbs-Merrill Educational Publishing Company
4300 West 62nd Street
Indianapolis, Indiana 46206

Brigham Young University
Language and Intercultural Research Center
240 B-34
Provo, UT 84602
(801) 378-2651

Produces a number of resources but best known are 4-page Culturegrams which briefly list customs, manners and lifestyles of some 60 cultures.

Center for International and Area Studies
130 FQB, Box 61
Provo, UT 84602
(801) 378-6528

Center for Applied Linguistics

3520 Prospect Street NW
Washington, DC 20007
(202) 298-9292
(800) 424-3701 toll free

Charles E. Merrill Publishing Company

1300 Alum Creek Drive
Columbus, OH 43216
(800) 848-6205

Chinatown Housing and Health Research Project

Ms. Chalsa Loo
250 Columbus Avenue #208
San Francisco, CA 94133

Council for International Studies and Programs (CISP)

60 East 42nd Street
New York, NY 10017

Doubleday and Company

Garden City, New York

East-West Center

1777 East-West Road
Honolulu, HI 96848

Easy Aids

256 S. Robertson Blvd.
Beverly Hills, CA 90211

Educational Resources Information Center (ERIC)

U.S. Office of Education
Washington, DC 20202
(202) 254-5800

ERIC Clearinghouse on Social Studies/Social Science Education

Ethnic Heritage Studies Clearinghouse
855 Broadway
Boulder, CO 80302

ERIC Clearinghouse on Teaching Education

ACCTE
One Dupont Circle, Suite 610
Washington, DC 20036

ERIC Clearinghouse on Urban Education
Teachers College Columbia University
Box 40
New York, NY 10027

ERIC/PRESS
New Mexico State University
Publications Dept. 1
Box 3 AP
Las Cruces, NM 88003
(505) 646-2623

ERIC Processing and Reference Facility
4833 Rugby Avenue Suite 303
Bethesda, MD 20014
(301) 656-9723

(search under index terms: cultural awareness, intercultural programs,
staff development, communication problems)

Experiment in International Living (EIL)
Kipling Road
Brattleboro, VT 05301
(802) 257-7751

Future Life Press
1629 K Street NW Suite 5129
Washington, DC 20006

Global Perspectives in Education, Inc.
218 East 18 Street
New York, NY 10003
(212) 475-0850

Provides information about materials, resources and activities related to
the integration of global perspectives in precollegiate curriculum
development. Also publishes occasional papers. HOT LINE for immediate
response to requests for information: (212) 228-2470 between
10am and 5 pm EST.

Gulf Publishing Company
Book Division
P.O. Box 2608
Houston, TX 77001
(713) 529-4301
1 (800) 231-6275 toll free

Hayden Book Company, Inc.
Rochelle Park, New York

Heinle & Heinle Enterprises Publishers, Inc.
51 Sleeper Street
Boston, MA 02210
(617) 415-1940
(617) 369-7525

Hildref Publications
4000 Albemarle Street NW
Washington, DC 20016

Houghton, Mifflin Company
Editorial and International Departments
1 Beacon Street
Boston, MA 02107

Western Regional Office
777 California Avenue
Palo Alto, CA 94304

Institute for Scientific Information (ISI Press)
University City Science Center
3501 Market Street
Philadelphia, PA 19104

Institute on Pluralism and Group Identity
165 East 56 Street
New York, NY 10022

Produces books on ethnicity and pluralism and identifies other resources on these topics.

Interculture Associates, Inc.
Box 277
Thompson, CT 06277
(203) 923-9494

Intercultural Press, Inc.
70 West Hubbard Suite 2
Chicago, IL 60610
(312) 321-0075

Publishes on intercultural titles.

International Communications Publications
122 East 42 Street
New York, NY 10017

London-based company specializing in pan-Arab and pan-African affairs.

JACP Inc. (Japanese-American Curriculum Project)
414 Third Avenue
San Mateo, CA 94401

Asian American materials

John Wiley and Son
605 Third Avenue
New York, NY 10158

Learning Resources in International Studies

60 East 42nd Street Suite 1231
New York, NY 10017

Longman

19 West 44th Street Suite 1012
New York, NY 10036
(212) 764-3950

McDougal-Littell

Box 1667
Evanston, IL 60204

Michigan State University

Instructional Media Center
East Lansing, MI 48824

National Association for the Education of Young Children

1834 Connecticut Avenue NW
Washington, DC 20009

National Association for Foreign Student Affairs (NAFSA)

1860 19th Street NW
Washington, DC 20009
(202) 462-4811

National Clearinghouse for Bilingual Education

1500 Wilson Boulevard Suite B2-11
Rosslyn, VA 22209
(703) 522-0710
(800) 336-4560 toll free

National Textbook Company

8259 Niles Center Road
Skokie, IL 60077
(312) 679-4210
(800) 323-4900 toll free

Newbury House Publishers, Inc.

54 Warehouse Lane
Rowley, MA 01969
(617) 948-2704

Nichols Publishing Company

P.O. Box 96
New York, NY 10024

Overseas Development Council
1717 Massachusetts Avenue NW
Washington, DC 20036

Publications on economic and social problems confronting the Third World.

Pergamon Press, Inc.
Fairview Park
Elmsford, NY 10523
(914) 592-7700

Prentice-Hall, Inc.
Englewood Cliffs, NJ 07632

SIETAR (Society for Intercultural Education, Training and Research)
1414 22nd Street NW
Washington, DC 20037
(202) 862-1990

Sage Publications
275 South Beverly Drive
P.O. Box 776
Beverly Hills, CA 90212

Simile II
P.O. Box 910
Del Mar, CA 92014

The Simul Press, Inc.
Kowa Building No. 9
1-8-10
Akasaka, Minato-ky, Tokyo 107
Japan

Distributed in U.S. and Canada by:
ISBS, Inc.
Forest Grove, Oregon

Social Studies School Service
10,000 Culver Blvd.
P.O. Box 802, Dept. 10
Culver City, CA 90230
(213) 839-2436

Mail order house for precollegiate materials on almost any topic that fits a "social studies" curriculum.

Speech Communication Association (SCA)
Commision on International and Intercultural Communication
Falls Church, VA 22041

The University of Alabama
Institute of Higher Education and Services
P.O. Box 6293
University, AL 35486

University of California, Riverside
Latin American Studies Program
Riverside, CA 92521

University of Denver
Center for Teaching International Relations
Denver, CO 80208
(303) 753-2426
(303) 753-3106

University of Western Ontario
Cross-Cultural Learning Centre
533 Clarence Street
London, Ontario
Canada N6A 3N1

University Press of Hawaii
2840 Kolowalu Street
Honolulu, HI 96822

Volunteers in Asia
Box 4543
Stanford, CA 94305

Wadsworth Publishing Company
Ten Davis Drive
Belmont, CA 94002
(415) 595-2350

World Relief Corporation
Refugee Services Division
P.O. Box WRC
Nyack, NY 10960
(800) 431-2808

GENERAL RESOURCES

AGGRESSION IN GLOBAL PERSPECTIVE

Arnold P. Goldstein and Marshall Segall
Pergamon Press

BEYOND CULTURE

Edward Hall
Doubleday/Anchor Press

CROSS-CULTURAL ANXIETY

Charles D. Spielberger, and Rogelio Diaz-Guerrero
John Wiley and Sons, Inc.

CROSS-CULTURAL ENCOUNTERS--Face to Face Interaction

Richard W. Brislin
Pergamon Press

CROSS-CULTURAL RESEARCH: THE ROLE OF CULTURE IN UNDERSTANDING HUMAN BEHAVIOR

Learning Resources in International Studies

CROSS CULTURAL STUDY PRINTS

Lyra Srinivasan
Interculture Associates

CULTURAL LEARNING

Intercultural Associates

CULTURE AND THE BILINGUAL CLASSROOM:

Studies in Classroom Ethnography
Trueba, Guthrie, and Au
Newbury House Publishers, Inc.

CULTURE'S CONSEQUENCES - International Differences in Work Related Values

Hofstede, Europe, Leiden
Sage Publications

CULTURES IN CONTACT - Studies in Cross-Cultural Interaction

Stephen Bochner
Pergamon Press

DEVELOPING INTERCULTURAL AWARENESS

A Learning Modle Complete With: Master Lesson Plan, Content,
Exercises and Handouts
L. Robert Kohls
SIETAR

EVALUATION HANDBOOK

For Cross-Cultural Training and Multicultural Education
George Renwick
Intercultural Press, Inc.

HANDBOOK OF INTERCULTURAL TRAINING (four volumes)
Dan Landis and Richard W. Brislin
Pergamon Press

HELPING ACROSS CULTURES
Edited by Gordon L. Lippitt and David S.
Intercultural Press, Inc.

HIDDEN DIMENSION
Edward Hall
Doubleday

INTERCULTURAL COMMUNICATING
BYU Language and Intercultural Research Center

INTERCULTURAL COMMUNICATION
Molefi K. Asanti and Eileen Newmark
Speech Communication Association--ERIC

INTERCULTURAL COMMUNICATION: A Reader
Larry A. Samovar and Richard E. Porter
Wadsworth Publishing Company, Inc.

INTERCULTURAL ENCOUNTERS WITH JAPAN
Communication-Contact and Conflict Perspectives
from the International Conference on Communication
Across Cultures held at The International Christian
University in Tokyo
John C. Condon and Mitsuko Saito
The Simul Press, Inc.

INTERCULTURAL THEORY AND PRACTICE: A Case Method Approach
William G. Davey
SIETAR

AN INTERNATIONAL AND INTERCULTURAL SYNERGIC DIRECTORY
(2000 reviews of organizations, etc.)
Edited by V. Lynn Tyler and Pamela D. Jackson
BYU Center for International and Area Studies

AN INTRODUCTION TO INTERCULTURAL COMMUNICATION
John C. Condon and Fathi Yousef
Bobbs Merrill Educational Publishing

ISSUES IN SECOND LANGUAGE AND CROSS-CULTURAL EDUCATION:
THE FOREST THROUGH THE TREES
(The Foreign and Second Language Educator Series)
Gail L. Nemetz Robinson
Heinle & Heinle Publishers, Inc.

LANGUAGE - Social Psychological Perspectives
Giles, Robinson and Smith
Pergamon Press

LANGUAGE AND ETHNIC RELATIONS

Howard Giles and Bernard Saint-Jacques
Pergamon Press

LEARNING ABOUT PEOPLE AND CULTURES FOR HIGH SCHOOL STUDENTS

Seymore Fersh
McDougal-Littell

LEARNING ACROSS CULTURES - Intercultural Communication and
International Educational Exchange

Edited by Gary Althen
National Association for Foreign Student Affairs

NOT WORK ALONE: A Cross Cultural View of Activities
Superfluous to Survival

Jeremy Cherfas and Roger Lewin
Sage Publications

OVERVIEW OF INTERCULTURAL EDUCATION, TRAINING AND RESEARCH

Volume I : Theory
Volume III: Special Research Areas
Hoopes, Pederson, Renwick
Intercultural Press, Inc.

PATTERNS OF CULTURE

Ruth Benedict
Houghton, Mifflin Company

A PLURALISTIC NATION

The Language Issue in the United States
Edited by Margaret A. Lourie and Nancy Faires Conklin
Newbury House Publishers, Inc.

READINGS IN INTERCULTURAL COMMUNICATION Vol. V

David Hoopes
SIETAR

THE SILENT LANGUAGE

Edward Hall
Doubleday/Anchor Press

TEACHER TRAINING PACK FOR A COURSE ON CULTURAL AWARENESS

Dr. Carmen Judith Nine Curt
National Assessment and Dissemination Center for
Bilingual/Bicultural Education

TEACHING CULTURE

Ned H. Seelye
National Textbook Company

TEACHING CULTURE: Strategies and Techniques

Robert C. Lafayette
Center for Applied Linguistics

TOPICS IN CULTURE LEARNING
(Annual Publication)
East West Center

TOWARD INTERNATIONALISM: Readings in Cross-Cultural Communication
Elise C. Smith and Louise Fiber Luce
Newbury House Publishers, Inc.

TRAINING FOR THE CROSS-CULTURAL MIND
Pierre Case
SIETAR

UNDERSTANDING INTERCULTURAL COMMUNICATION
Samovar, Porter and Jain
Wadsworth Publishing Company

UNDERSTANDING OTHER CULTURES
Ina Corinne Brown
Prentice-Hall, Inc.

WOMEN'S ROLES - A Cross-Cultural Perspective
Edited by Eileen Newmark
Pergamon Press

TRAINING METHODOLOGIES

BEYOND EXPERIENCE: THE EXPERIENTIAL APPROACH TO CROSS-CULTURAL EDUCATION

Edited by Donald Batchelder and Elizabeth Warner

Experiment in International Living

CROSSING DIFFERENCE: INTERRACIAL COMMUNICATION

Jon A. Blubaugh and Dorothy E. Pennington

Charles E. Merrill Publishing Company

GLOBAL ISSUES: ACTIVITIES AND RESOURCES FOR THE HIGH SCHOOL TEACHER

Kenneth A. Switzer & Paul T. Mulloy

University of Denver

HANDBOOK OF CREATIVE LEARNING EXERCISES

Herbert M. Engel

Gulf Publishing Company

HANDBOOK OF SIMULATION GAMING IN SOCIAL EDUCATION

Part I: Textbook

Part II: Directory

The University of Alabama

HUMAN COMMUNICATION HANDBOOK: SIMULATIONS AND GAMES

Brent D. Ruben and Richard W. Budd

Hayden Book Company, Inc.

INTERCULTURAL SOURCEBOOK: CROSS-CULTURAL TRAINING METHODOLOGIES

Edited by David S. Hoopes and Paul Ventura

Intercultural Press, Inc.

MANUAL FOR MULTI-CULTURAL AND ETHNIC STUDIES

Henry Ferguson

Intercultural Press, Inc.

A MANUAL OF STRUCTURED EXPERIENCES FOR CROSS-CULTURAL LEARNING

Edited by William W. Weeks, Paul B. Pederson and Richard W. Brislin

Intercultural Press, Inc.

METHODOLOGIES FOR TRAINERS: A COMPENDIUM OF LEARNING STRATEGIES

Robert Kohls and Ellen Ax

Future Life Press

MULTICULTURAL EDUCATION: A CROSS-CULTURAL TRAINING APPROACH

Margaret D. Pusch

Intercultural Press, Inc.

SIMULATION GAMES DESIGN AND IMPLEMENTATION

Robert Maidment and Russell H. Bronstein

Charles E. Merrill Publishing Company

SIMULATION GAMES FOR UNIVERSITIES AND COLLEGES
GAMES FOR OTHER AGES
Simile II

SIMULATION TECHNIQUES GUIDES FOR THE IMPROVEMENT OF
INSTRUCTION IN HIGHER EDUCATION No. 10
Lawrence T. Alexander, Stephen L. Yelon, Robert H. David
Michigan State University

SIMULATIONS: A HANDBOOK FOR TEACHERS
Ken Jones
Nichols Publishing Company

TEACHING ABOUT ETHNIC CONFLICT
Steven L. Lamy
University of Denver

TEACHING ABOUT ETHNIC HERITAGE
Gary R. Smith and George G. Otero
University of Denver

TEACHING GLOBAL AWARENESS WITH SIMULATIONS AND GAMES
Steven Lamy and Roger Meyers
University of Denver, Center for Teaching International Relations

TRAINING FOR THE CROSS-CULTURAL MIND
Pierre Casse
SIETAR

THE TRANSCULTURAL STUDY GUIDE
Kenneth Darrow and Bradley Palmquist
Volunteers in Asia

SIMULATION GAMES

AID TO MINORIANS

Source: Intercultural Sourcebook
Intercultural Press, Inc.

People of the poor, underdeveloped Minoria are "assisted by" the more fortunate Majorians in planning a major project to benefit Minoria. Designed to make participants aware of helper-helpee relationship and cultural assumptions that lie behind efforts to help others.

BAFA BAFA

Source: *Simile II*

Participants are divided into two cultures, Alpha and Beta, and are taught their distinctive characteristics and behaviors. Players then attempt to understand the other culture through a series of controlled visits. Designed to demonstrate how easy it is to develop counterproductive attitudes, misperceive events and communicate poorly in cross-cultural situations. *RAFA RAFA* is an elementary version of this game.

CRISES

Source: *Simile II*

A simulation of international conflict. Participants form teams of three to six players to manage the affairs of six fictional nations. The nations, which vary in overall strength and military capacity, are faced with the problem of resolving a tense situation in a mining area of enormous importance to the world.

THE ALBATROSS

Source: Beyond Experience
Experiment in International
Living

Visitors to an imaginary culture (Albatross) are greeted with an elaborate ceremony. Allows participants to observe the culture, interpret the behavior that is observed and discuss their perceptions. Demonstrates how easy it is to interpret what is observed incorrectly.

THE OWL

Source: Beyond Experience

An interview situation between two Americans and three members of another culture - Country X - that demonstrates the difficulties of communicating and getting what one wants and needs in a cross-cultural situation. Also deals with male/female roles and relationships.

STAR POWER

Source: *Simile II*

Participants have a chance to progress from one level of society to another by acquiring wealth through trading with other participants. Groups are formed, based on economic status, and develop their own cultural characteristics. When the most "successful" are allowed to change the rules of the game, conflict usually results. Demonstrates how groups develop a "culture" but, most importantly, makes participants deal with their assumptions about the uses and abuses of power.

COUNSELLING

BICULTURAL CONTEXTUALIZER (tapes and transcripts)
Chalsa Loo
Chinatown Housing and Health Research Center

COUNSELLING ACROSS CULTURES
Pedersen, Draguns, Lonner
University Press of Hawaii

COUNSELLING AND MINORITIES: A Bibliography
James A. Vasquez and Clotilde Gold
National Clearinghouse for Bilingual Education

COUNSELLING THE CULTURALLY DIFFERENT
Derald Sue
John Wiley and Son

CULTURALLY SENSITIVE COUNSELLING (video program)
#1 Of Another Culture
#2 Harmful Assumptions
#3 Understanding Ethnic Identity
#4 The Cultural Bubble
Chalsa Loo and Joe Lam
Chinatown Housing and Health Research Project

CROSS-CULTURAL COUNSELLING AND PSYCHOTHERAPY
Anthony J. Marsella and Paul B. Pedersen
Pergamon Press

REFERENCE BOOKS

THE GLOSSARY OF FOREIGN EDUCATIONAL TERMS

Compiled by Theodore Sharp

Alhambra, CA: Severy Publishing, 1979

\$17.00 plus \$1.50 postage

Four thousand words, phrases and terms of foreign academic credentials with accompanying English translations. Sixteen languages: Czech, Danish, Dutch, Finnish, French, German, Hungarian, Icelandic, Italian, Norwegian, Polish, Portuguese, Rumanian, Spanish, Swedish, and Turkish.

THE MULTILINGUAL COMMERCIAL DICTIONARY

Alan Isaacs, Editor

New York: Facts on File, 1980

\$22.50 plus \$1.00 postage from Intercultural Press, Inc.

Key business terms, words and phrases with succinct explanations of unfamiliar business terms used in international commerce. Six languages: English, French, German, Italian, Spanish and Portuguese.

HARVARD ENCYCLOPEDIA OF AMERICAN ETHNIC GROUPS

Stephen Thernstrom, Editor

Cambridge, MA: Harvard University Press, 1980

\$60.00

Publication: October 1980

Comprehensive and systematic review of the many peoples of the U.S.-- from Acadians to Zoroastrians. A guide to the history, culture and distinctive characteristics of the more than 100 ethnic groups who live in the U.S. Each ethnic groups is described in detail. In addition, a series of thematic essays illuminate the key facets of ethnicity.

BIBLIOGRAPHIES AND GUIDES

The Annotated Bibliography on Cross-Cultural Problems in the Classroom

Volume I: Fugitive Literature

Volume II: Published Literature

Cornelius Lee Grove, editor

ERIC Clearinghouse on Urban Education

CISP International Studies Funding Book

Information on funding and implementing international/
intercultural programs.

Council for Intercultural Studies & Programs (CISP)

Counseling and Minorities: A Bibliography

Lists available research in such areas as mental health,
transcultural psychiatry, and career counseling.

James A. Vasquez and Clotilde Gold

National Clearinghouse for Bilingual Education

Cultural Awareness: A Resource Bibliography

Annotated listing of books, films, filmstrips, records, etc. and
an address directory of suppliers for elementary teachers.

National Association for the Education of Young Children

Directory of Resources-Global/International

Lists global/international organizations and their functions

Hildref Publications

The Global Yellow Pages: A Resource Directory

Martha J. Crum, Margaret F. Little and Gary Rivlin

Global Perspectives in Education, Inc.

Guide to Resource Organizations for Minority Language Groups

A collection of profiles of 242 organizations which serve as
resources for the bilingual education community.

National Clearinghouse for Bilingual Education

Intercultural Communicator Resources

Annotated resource list of books, articles, media sources,
fugitive materials, films, systems and collections.

H. Ned Seelye and V. Lynn Tyler, editors

BYU Language and Intercultural Research Center

Intercultural Ready Reference: A Guide for Successful Interactions

Prototype system--organizes and catalogs for use the detailed
patterns of communication which are involved in intercultural
problems.

V. Lynn Tyler, editor

BYU Center for International and Area Studies

NSBA Bibliography on Multicultural Education

Lists books, films and television programs designed to help educators promote intercultural tolerance.

Jack Levy

National Clearinghouse for Bilingual Education

Teaching International Perspectives

Annotated Guide to audio-visual and printed resources on Africa, Asia, The Caribbean and Latin America for teaching social and environmental studies to Primary Grades

Christine Troughton

University of Western Ontario

Cross-Cultural Learning Centre

RESOURCES FOR TRAVEL ABROAD

Country Studies (formerly called "Area Handbooks") are available for 108 countries around the world. These excellent and informative books have been developed by the Foreign Area Studies Group at American University for the Department of Defense and other U.S. Government Agencies. They are updated on a fairly regular basis and are available only from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Write for a list of countries covered.

Country Updates, produced by Alison R. Lanier of Overseas Briefing Associates, summarize the individual country data most important to the foreign traveler or resident. These Updates have been prepared for 22 countries and are the best available anywhere. They can be ordered through the Intercultural Press, 70 West Hubbard Street, Chicago, IL 60610.

Overseas Assignment Directory Service, which contains useful country-specific information on 37 countries, is sold, as a service to companies, by Knowledge Industry Publications, 2 Corporate Park Drive, White Plains, New York, 10604. Approximately 7 additional countries are added to the directory each year.

Information Guide for Doing Business in (country) is the basic title for a series of publications produced by Price Waterhouse and Co., 1251 Avenue of the Americas, New York, N.Y. 10022.

Multinational Executive Travel Companion is a useful but spotty publication that covers 160 countries. It is produced by Multinational Business Guides, World-Wide Business Centers, 575 Madison Avenue, Suite 1006, New York, N.Y. 10022.

Brief "Culturegrams" for 63 countries and the longer Building Bridges of Understanding with the People of (country), available for 11 countries, are published by LIRC, Brigham Young University, 240/B-34, Provo, Utah 84602.

Background Notes are very brief, factual information sheets developed by the U.S. Department of State and distributed by the Superintendent of Documents for a minimal cost. They are available for 157 countries.

A Selected Functional and Country Bibliography for (region) is the basic title for excellent bibliographies on the 8 major geographic regions of the world. They are updated regularly and available from the Center for Area and Country Studies of the Foreign Service Institute (U.S. Department of State), 1400 Key Boulevard, Arlington, VA 22209

Cultures and People of the World is an 11 volume set covering the 11 world areas. IT IS PUBLISHED AND DISTRIBUTED BY Pleasant Valley Press, Friends of History, Thorn Hill Industrial Park, 125 Commonwealth Drive, Warrendale, PA 15086

Bibliographic Surveys are annotated bibliographies prepared by the Department of the Army for certain areas of the world. Ten such volumes are available from the Superintendent of Documents.

All You Need to Know About Living Abroad by Eleanor R. Pierce provides logistical information on 93 countries. The latest edition is published by Doubleday and Company, Garden City, N.Y. for Pan Americans Airways.

Living in Europe by Alison R. Lanier is a good source of logistical information on the major European countries. The latest edition is published by Scribners Sons, New York and is available through the Bridge Bookstore.

Human Relations Area File (755 Prospect Street, New Haven, CT 06511) provides access to voluminous entries of an anthropological nature on all the cultures and sub-cultures of the world. The file includes much more than the casual reader would ever want to know but, for someone who wishes to delve more deeply, it is a gold mine. Copies of the File are housed in 20 universities around the U.S.

Bringing Up Children Overseas by Sidney Werkman, M.D. provides practical advice on how to cope with the special problems of living abroad as a family. Available from Basic Books, Inc., Mail Order Department, 10 East 53rd Street, New York, N.Y. 10022 or the Bridge Bookstore.

Tipping in Europe and the Middle East is available (free) from TWA sales and ticket offices throughout the U.S.

InterAct (country) is a new series that deals with how people relate to each other in work or social situations when one is from the U.S. and the other is from the host country. This series is being developed under the press in the fall. Available from Intercultural Press, Inc., 70 W. Hubbard Street, Chicago, IL 60610

Assignment (country) books are available from the International Orientation Unit of Bechtel Corporation, P.O. Box 3965, San Francisco, CA 94119. About 20 countries are covered.

Adapted from L. Robert Kohls, SURVIVAL KIT FOR OVERSEAS LIVING, Appendix E. Used with permission.

OTHER RESOURCES FOR TRAVEL ABROAD

Communication Skills for the Foreign-Born Professional
Gregory A. Barnes
ISI Press

The International Family: Successfully Meeting the Challenge
Infogram Series
BYU Language Research Center

International Management Productivity Series
Volume 1: Managing Cultural Differences
Philip R. Harris, Ph. D. and Robert T. Moran, Ph. D.
Intercultural Press, Inc.

Volume 2: Managing Cultural Synergy
Robert T. Moran and Philip R. Harris
Gulf Publishing

The International Management Productivity Series
Video Tape Program
Philip R. Harris and Robert T. Moran
Gulf Publishing

Jet Lag and Decision Making
Infogram Series
BYU Language Research Center

The Management of Intercultural Relations In International Business
A Directory of Resources
George W. Renwick, Editor
Intercultural Press, Inc.

Return Shock (Coming Home Again)
Infogram Series
BYU Language Research Center

Survival Kit for Overseas Living
For American Planning to Live and Work Abroad
L. Robert Kohls
Intercultural Press, Inc.

NEWSLETTERS

One of the best ways to keep up with the latest in resources is by subscribing (selectively) to newsletters that regularly review materials. Some of the following are free but most charge a nominal subscription fee.

Communique

SIETAR

1414 22nd Street, N.W.
Washington, D.C. 20037

(Also general intercultural topics.)

The following newsletters are more specific in their focus, either directed to particular groups or about particular areas of the world.

Caribbean Review

Florida International University-
Tamiami Trail
Miami, FL 33199

Counselor's Information Review

Counselor's Information Service
B'nai B'rith Career and Counseling Service
1640 Rhode Island Ave., N.W.
Washington, D.C. 20036

Focus

Service Center for Teachers of Asian Studies
Association for Asian Studies
Ohio State University
29 W. Woodruff Avenue
Columbus, OH 43210

Gleanings

Global Learning, Inc.
40 S. Fullerton Ave.
Montclair, N.J. 07042

Intercom

Center for Global Perspectives
218 East 18th Street
New York, N.Y. 10003

La Red

National Chicano Research Network
Institute for Social Research
University of Michigan
Ann Arbor, MI 48104

Linguistic Reporter
Center for Applied Linguistics
3520 Prospect Street, N.W.
Washington, D.C. 20007

MARC Newsletter
World Vision International
919 W. Huntington Drive
Monrovia, CA 91016

Memos
Global Development Studies Institute
P.O. Box 522
14 Main Street
Madison, N.J. 07940

Mideast Business Exchange
2007 Wilshire Blvd.
Los Angeles, CA 90057

Middle East Notebook
National Committee for
Middle East Studies
9 East 40th Street
New York, N.Y. 10016

NAFSA Newsletter
National Association for Foreign
Student Affairs
1860 19th Street, N.W.
Washington, D.C. 20009

NCIV Newsletter
National Council for International
Visitors Meridian House
1630 Crescent Place, N.W.
Washington, D.C. 20009

International Consulting News
International Consultants Foundation
5605 Lamar Road
Washington, D.C. 20016

*Newsletter of the Centre for the
Study of Communication & Culture*
221 Goldhurst Terrace
London NW6 3EP, England

NFE Exchange
Non-Formal Education Center
Institute for International Studies
in Education
Michigan State University
513 Erickson Hall
East Lansing, MI 48824

SCCR Newsletter
Society for Cross-Cultural Research
University of Connecticut
U-158
Storrs, CT 06268

*The Bulletin of the Southern
Association of Africanists*
Dr. Ruth Bishop
2025 Markham Drive
Chapel Hill, N.C. 27514

The Developing Country Courier
P.O. Box 239
McLean, VA 22101

Tibsletter
Institute of Behavioral Sciences
250 Ward Avenue, Suite 226
Honolulu, Hawaii 96814

Transitions
18 Hulst Road
Amherst, MA 01002

VITA NEWS
Volunteers in Technical Assistance
3706 Rhode Island Avenue
Mt. Ranier, MD 20822

Worldview
The Council on Religion and
International Affairs
170 E. 64th Street
New York, N.Y. 10021

JOURNALS AND MAGAZINES

The journals and magazines listed below are either exclusively devoted to articles about intercultural relations (the first list) or have often included articles related to that topic.

International and Intercultural Communication Annual. Speech Communication Association (available from Intercultural Press, 70 W. Hubbard Street, Chicago, IL 60610)

International Journal of Intercultural Relations. Society for Intercultural Education, Training and Research (available from Pergamon Press, Inc., Fairview Park, Elmsford, NY 10523)

Journal of Cross-Cultural Psychology. Western Washington State, Department of Psychology (available from Sage Publications, P.O. Box 776, Beverly Hills, CA 90213)

The International Executive. 64 Ferndale Drive, Hastings-on-Hudson, NY 10706

American Anthropologist
American Anthropological Association
1703 New Hampshire Avenue, NW
Washington, DC 20009

American Journal of Psychology
University of Illinois Press
Champaign, IL 61820

American Journal of Sociology
University of Chicago Press
5801 S. Ellis Avenue
Chicago, IL 60637

American Sociological Review
1722 N Street, NW
Washington, DC 20036

Annals
American Academy of Political
and Social Science
3937 Chestnut Street
Philadelphia, PA 19104

Christian Century
The Christian Century Foundation
407 S. Dearborn Street
Chicago, IL 60605

Chronicle of Higher Education
1717 Massachusetts Avenue, NW
Washington, DC 20036

Common Ground
American Universities Field Staff, Inc.
Box 150
Hanover, NH 03755

Commentary
American Jewish Committee
165 E. 56th Street
New York, NY 10022

Foreign Service Journal
American Foreign Service Association
2101 E Street, NW
Washington, DC 20037

Foreign Affairs
58 E. 68th Street
New York, NY 10021

Human Organization
Society for Applied Anthropology
1703 New Hampshire Avenue, NW
Washington, DC 20009

Human Relations
Plenum Press
227 W. 17th Street
New York, N.Y. 10011

International Development Review
Soc. for International Development
1346 Connecticut Avenue, N.W.
Washington, D.C. 20036

*International Journal of Group
Psychotherapy*
International Universities Press, Inc.
Journals
239 Park Avenue, S.
New York, N.Y. 10003

International Organization
The Center for Research for
International Studies
Bldg. 460, Rm. 465
Stanford, CA 94305

Jewish Social Studies
Conference on Jewish Social Studies
250 W. 57th Street, Rm. 904
New York, N.Y. 10019

Journal of Abnormal Psychology
Journal of Applied Psychology
American Psychological Assn.
1200 17th Street, N.W.
Washington, D.C. 20036

Journal of Conflict Resolution
Yale University
124 Prospect Street
New Haven, CT 06520

Journal of Intergroup Relations
National Association of Human
Rights Workers
527 W. 39th Street
Kansas City, MO 64111

Journal of International Affairs
School of International Affairs
Columbia University
420 W. 118 Street
New York, N.Y. 10027

Journal of Social Issues
Society for the Psychological Study
of Social Issues
Box 1248
Ann Arbor, MI 48106

Journal of Social Psychology
Journal Press
Box 543
2 Commercial Street
Provincetown, MA 02657

Phylon
Atlanta University
223 Chestnut Street
Atlanta, GA 30314

Public Opinion Quarterly
American Association for Public
Opinion Research
Elsevier
North Holland Inc. N.Y.
52 Vanderbilt Avenue
New York, N.Y. 10017

Social Casework
Family Service Assn. of America
44 E. 23rd Street
New York, N.Y. 10010

Social Forces
University of North Carolina Press
Box 2288
Chapel Hill, N.C. 27514

Social Science Quarterly
Southwestern Social Science Assn.
University of Texas
Austin, TX 78712

Social Studies
c/o Heldref Publications
4000 Albemarle Street, N.W.
Washington, D.C. 20016

Training and Development
American Society for Training and
Development
P.O. Box 5307
Madison, WI 53791

ORGANIZATIONS

These organizations are primarily professional organizations that offer services to their members. They are only a very few of the many organizations that offer assistance, resources and opportunities for meeting others in particular fields.

Society for Intercultural Education, Training and Research (SIETAR)
1414 22nd Street NW
Washington, DC 20037 "Communique"

National Association for Foreign Student Affairs (NAFSA)
1860 19th Street, N.W.
Washington, D.C. 20009 "NAFSA Newsletter"

National Association for Bilingual Education (NABE)
3700 Ross Avenue
Dallas, TX 75204 "NABE News"

National Association of Interdisciplinary Ethnic Studies (NAIES)
101 Main Hall
University of Wisconsin-LaCrosse
LaCrosse, WI 54601 "NAIS Newsletter"

Society for American Indian Studies and Research
P.O. Box 443
Hurst, TX 76053 "American Indian Quarterly"

American Business Communication Association
309 Ross Hall
Iowa State University
Ames, Iowa, 50010

International Communication Association (ICA)
Intercultural Communication Division
Balcones Research Center
10100 Burnett Road
Austin, TX 78758

Speech Communication Association (SCA)
Commission on International and
Intercultural Communication
5205 Leesburg Pike
Falls Church, VA 22041

Teachers of English to Speakers of Other Languages (TESOL)
Georgetown University
Washington, DC 20057

American Management Associations (AMA)
135 West 50th Street
New York, N.Y. 10010

Evaluation Network

c/o Phi Delta Kappa
P.O. Box 789
Bloomington, IN 47401 "Evaluation News"

Center for International Business

P.O. Box 58429
Dallas, TX 75258
(Headquarters in World Trade Center)

American Society for Training and Development

International Division
P.O. Box 5307
Madison, WI 53791

For more information about organizations, consult:

USICA (U.S. International Communication Agency)
DIRECTORY OF RESOURCES for Cultural and
Educational Exchanges and International
Communication

This is a list of contacts in U.S. Government Agencies and Non-Profit Organizations. It contains information about 227 organizations with addresses, names and phone numbers.

SAMPLE LISTING: INTERNATIONAL MARKETING INSTITUTE (IMI)
16 Garden St., Cambridge, Mass. 02138

James A. Hagler, Executive Director (617) 547-9873
Carole Samworth, Director, Summer Program (617) 547-9873

The International Marketing Institute is a nonprofit research and educational institution working to promote the use of sound marketing management practices throughout the world.....

Prepared by: Directory Staff
USG Exchanges Policy and Coordination Division
Directorate of Educational and Cultural Affairs
1717 H Street, N.W.
Washington, D.C. 20547

Available from: Superintendent of Documents
U.S. Government Printing Office
Washington, D.C., 20403

MEDIA RESOURCES/SERVICES (General)

Alpine Film and Video Exchange

1024 North 250 East
P.O. Box 1254
Orem, UT 84057
(801) 226-8209

Audio-Brandon Films

34 MacQueston Parkway South
Mount Vernon, NY 10550

Beaux Arts/Vita Films

B.F.A. Educational Media Films
2211 Michigan Avenue
Santa Monica, CA 90404

CRM/McGraw-Hill Films

110 Fifteen Street
Del Mar, CA 92014
(714) 453-5000

Canadian Film Board

National Film Board of Canada
111 E. Wacker Blvd. Suite 313
Chicago, IL 60601

Development Publications

5605 Lamar Road
Washington, DC 20016

Education Film Center

Box 1444
North Springfield, VA 22151

Educational Filmstrips

1474 19th Street
Huntsville, TX 77340

Encyclopedia Britannica Films

425 North Michigan Avenue
Chicago, IL 60611

Indiana University

Audiovisual Center
Field Services Department
Bloomington, Indiana 47405
(812) 337-2105

International Film Bureau, Inc.

332 South Michigan Avenue
Chicago, IL 60604
(312) 427-4545

Learning Corporation of America
1350 Avenue of the Americas
New York, NY 10019
(212) 397-9330

Japan Society Films
333 East 47th Street
New York, NY 10017
(branches elsewhere)

Japan External Trade Organization
(JETRO)
Japan Trade Center
230 North Michigan Avenue
Chicago, IL 60601
(branches elsewhere)

Mass Media Ministries
2116 North Charles Street
Baltimore, MD 21218

McGraw-Hill Films
330 West 42nd Street
New York, NY 10036

Middle East Institute
1761 N Street, NW
Washington, DC 20036

Orientation/Media International
Box 424
Pacific Grove, CA 93950

Phoenix Films, Inc.
468 Park Avenue
New York, NY 10016
(212) 684-5910

Pyramid Films
Box 1048
Santa Monica, CA 90406

San Jose State University
Media Center
San Jose, CA 95112

Stephen Bosustow Productions
P.O. Box 2127
Santa Monica, CA 90406
(213) 394-0218

Syracuse University
Film Rental Center
1455 E. Colvin Street
Syracuse, NY 13210

Unifilm

419 Park Avenue South
New York, NY 10016

1550 Bryant Street
San Francisco, CA 94103

Unipub

345 Park Avenue South
New York, NY 10010
(212) 686-4707

University of California, Berkeley

Extension Media Center
2223 Fulton Street
Berkeley, CA 94720
(415) 642-5576

University of California, Los Angeles

Instructional Media Library
Royce Hall 8
Los Angeles, CA 90024
(213) 825-0755

University of Georgia

Georgia Center for Continuing Education
Film Library
Athens, GA 30602

University of Minnesota

International Student Advisor's Office
717 East River Road
Minneapolis, MN 55455

Vision Associates

665 5th Avenue
New York, NY 10022

Visual Education Service

Yale Divinity School
409 Prospect Street
New Haven, CT 06511

Washington International Center

1630 Crescent Place, NW
Washington, DC 20009

Wheelock Educational Resources

P.O. Box 451
Hanover, NH 03755
(603) 448-3924

Wolfe Worldwide Films

P.O. Box 25900
Los Angeles, CA 90025

Women in World Area Studies

6425 W. 33rd Street
St. Louis Park, MN 55426
(612) 925-4300 ext. 160

MEDIA RESOURCES (Specific)

Alpine Film and Video Exchange
1024 North 250 East
P.O. Box 1254
Orem, UT 84057

American English in Modern Situations, ESL film series in which international students portray common social situations encountered by visitors to the U.S.
Part I: Meeting New People, Eating in New Places, Classroom Conduct and Culture, Business Beginnings: Buying and Selling, Conversation Skills in American Culture, Misunderstandings and Apologies
Part II: Adjusting to a New Community, More Understanding, Please, Legal and Medical Emergencies, Effective Study Skills for ESL Learners, More Efficient Reading for ESL Readers, American Patterns of Writing for ESL Writers

16 mm, super 8 and video cassette rental or purchase

Education Film Center
Box 1444
North Springfield, VA 22151

Pacific Bridges Series (4th-6th grade) which recounts the history of Americans of Asian decent and Pearls (adult) which concentrates on the present status of Asians in America. Public TV Library (475 L'Enfant Plaza, SW, Washington, D.C. 20024) has video cassettes of Pacific Bridges for private showings for educational organizations.

Educational Filmstrips
1411 19th Street
Huntsville, TX 77340

Audio-visual materials on Latin America and Spain in both English and Spanish.

Japan External Trade Organization (JETRO)
Japan Trade Center
230 N. Michigan Avenue
Chicago, IL 60601 (branches elsewhere)

Films for groups interested in the Japanese market.

Japan Society Films
333 E. 47th Street
New York, NY 10017 (branches elsewhere)

Wide collection of films on Japan.

Middle East Institute
1761 N Street, NW
Washington, DC 20036

Extensive collection of films on the Middle East from North Africa to Afganistan.

Orientation/Media International

Box 424

Pacific Grove, CA 93950

So Kind (13½ min. color slides and sound cassette) depicts interaction between a U.S. host family and foreign trainee.

A Fresh Look (5 min. color slides and sound cassette) is a brief, irreverent introduction to U.S. ways of thinking and acting.

UNIPUB

345 Park Avenue South

New York, NY 10010

Distributes records of vocal and instrumental performances of music of the ancient cultures of Africa and the Orient. Records were produced by UNESCO.

Visual Education Service

Yale Divinity School

409 Prospect Street

New Haven, CT 06511

Series of slides illustrating major Asian religions and their practice in daily life: India-Hinduism, Buddhism in Southeast Asia and Ceylon, Chinese Religion, Tibetan Buddhism, Korean Religion, Japan-Shinto and Buddhism. Rental or purchase.

Washington International Center

1630 Crescent Place, NW

Washington, DC 20009

American Social Behavior, Sources of Cross-Cultural Misunderstanding is a 30 minute videotape (½" Beta I and II, ¾" cassette and VHS) comprised of seven scenes which depict dominant middle-class American culture in the form of "slice-of-life" vignettes. Intended to be used in training programs, not played straight through. Comes with handbook.

Wheelock Educational Resources

P.O. Box 451R

Hanover, NH 03755

Faces of Change series explores 5 rural settings: the Bolivian highlands, northern Kenya, northern Afghanistan, Taiwan, and the Soko Islands off the China coast. Each unit has two major films, one on the nature of rural society and the other on the educational/socialization process, plus three short films on economics, religious or political beliefs and the role of women. An annotated guide is provided with rental and purchase costs.

Wolfe Worldwide Films

P.O. Box 25900

Los Angeles, CA 90025

11,000 slides from seven continents. Catalogue \$1. Slides can be purchased individually or in sets.

Women in World Area Studies

6425 W. 33rd Street
St. Louis Park, MN 55426

Filmstrip Women in India and sound filmstrip Women in the Middle East.
Also available are three teaching units pertaining to women: Women in India, Women in Russia and Women in the Middle East.

University of Minnesota

International Student Advisor's Office
717 East River Road
Minneapolis, MN 55455

Training aids in intercultural communication and cross-cultural counselling.
Video-tape and 16mm films. May be rented or purchased.

FILM LIST

Brief descriptions of some of the films that have been used successfully in intercultural training and education programs follow. It is highly recommended that any film, slide presentation or video tape be previewed before it is scheduled for a program. When selecting audio-visual resources, it is necessary to consider: 1) purpose for showing film, 2) time available for viewing and discussion, 3) composition of group, and, of course 4) financial restrictions.

Balablock

An animated illustration of how we react to differences in others. Excellent discussion starter on ethnocentrism. It illustrates how people demand conformity, are intolerant of differences but can find advantages in diversity.

7½ min, color animated

Available from Pyramid Films

Encyclopedia Britannica Films

Brazil: Vanishing Negro

Explores the difference of the Black in Brazil from that of the North American Black. Through views of carnival, Afro-Brazilian religious ceremonies and discussions with Brazilians, the possibility of a "new race emerging" due to intermixing is explored.

30 min, color

Available from UCLA Instructional Media Library

Bwana Toshi

The story of a Japanese engineer's encounter with a group of East African villagers and their struggle for mutual understanding. Beautiful, sensitive film that deals with misperceptions, lack of knowledge about the culture and "cultural blinders" make it difficult for the "sojourner" to discover what he needs to know in order to function effectively in a host culture and, in this case, complete a specific task.

115 min, color

Available from Audio-Brandon Films

Chairy Tale

A fairy tale in the modern manner, told without words. This film is a kind of simple ballet of a youth and a common kitchen chair. The young man tries to sit but the chair declines to be sat upon. The ensuing struggle, first for mastery and then for understanding, forms the story.

10 min, black and white

Available from Syracuse University

Dialects

Explains dialect differences in Standard English as described by five people from different geographical areas of the U.S.

30 min, black and white

Available from University of Georgia
Film Library

Differences

An American Chippewa Indian, two Blacks, a Mexican-American and a long-haired, bearded White relate their experiences and difficulties in learning to live within the unwritten rules of white, middle-class America. They discuss stereotypes, individual differences, family traditions, cultural heritage, role-playing minority vs. majority problems, biased history books, value of minority vs. majority problems, biased history books, value of minority cultures and reasons why minority cultures play a significant part in American society.

25 min, color

Available from Syracuse University

Divided Man

A solitary figure travels down a road until confronted with a fork. After some hesitation, the figure divides itself into two and attempts to travel both paths. As the two paths rejoin, the figure attempts to reunite its two parts--with surprising results. Illustrates the significance of commitment and choice as well as evoking other topics for discussion.

4½ min, color

Available from Development Publications

Doing Business in Japan

Based on a real-life international business negotiation which failed, illustrates such fundamental problems as the gulf between verbal and non-verbal communication, modes of expression particular to each culture and misconceptions.

33 min, color

Available from Vision Associates

Duet

Two Friends become estranged via competition over electrical appliances (TV, stereo, etc.). Focuses on the advantages and disadvantages of technological advances.

9 min, color-animated

Available from Beaux Arts/Vita Films

Pictures in Your Mind

Commentary on the significance of cultural and perceptual differences in human relations. Can stimulate examination of stereotypes as well as prejudices and the perceptive filter we use to "select" the information we are willing to "hear" about others.

20 min, color-animated

Available from McGraw-Hill Films

Tepoztlan in Transition

Building a major road brings villagers into contact with new industrial, agricultural and social concepts and changes the patterns of everyday activities.

20 min, color

Available from San Jose State University
Media Center

Walls and Walls

Starts with the literal walls man first built against physical dangers... then traces the evolution of wall-building through walled cities, the China Wall, and modern walled communities (prisons etc.) to such symbolic walls as flags, and their results. The film then concentrates on walls represented by prejudice and stereotypes, and the "personal walls" of conscious unapproachability erected as protection against being hurt.

10 min, color

Available from Syracuse University

Where Is Prejudice

Ethnically diverse group of young liberal Americans gather at Cape Cod to explore the nature of prejudice. They are shocked to find it is deeply imbedded within themselves. Powerful, disturbing film, use with care.

60 min, black and white

Available from Indiana University
Audiovisual Center

Why Do People Misunderstand Each Other

Analyzes how words may lead to misunderstanding when people talk with each other. Demonstrates that the meanings of words are not fixed. People provide the meaning. Effective communication demonstrated.

30 min, black and white

Available from University of Georgia

SOURCES OF FILMS (General)

Foreign Consulates: A number of consulates and embassies are willing to lend, without charge, appropriate films. Information is usually available through the closest consulate information office. Beware of free films which are essentially propaganda or too travel oriented, although some travel films are most useful.

Public Libraries: Local libraries generally have access to county/state/university collections and some have good local collections. Again, careful selection is important.

Local Universities and Colleges: While most schools of higher education do not have the extensive collection that a place such as the Syracuse University Rental Center (10,000 titles) boasts, you may be able to find what is needed at the school closest to you. Sometimes particular departments (Anthropology, Communication, Area Studies) have their own collection that they are willing to rent or lend.

Branch Offices of Rental Services: Many film rental services have branch offices throughout the U.S. For example, Audio-Brandon Films has eight offices in the U.S. so there may be a branch closer to you than Mt. Vernon, New York. The Canadian Film Board has offices in regions throughout the U.S. and will refer you to the one closest to you. If you are unable to locate a particular service in the phone book, the offices listed here will supply the information you need.

Other Film Rental Services: In most cities there are small rental companies who can get the film you want (and often have extensive in-house collections) even if they do not list it. Rental fees are often high so it is best to use all rental services with discretion (unless your budget is unlimited), but this is a resource not to be overlooked.

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